

ILLUSTRATED LEAFLETS.

No. 1.— *The Slave-Gang.*

1s. per 100.

THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

Proposed by DR. LIVINGSTONE, 1857. C. F. MACKENZIE, consecrated first Bishop, 1861.

Office—9, Dartmouth Street, Westminster, S.W.



A SLAVE GANG IN CENTRAL AFRICA.



LOOK at this picture. It is a slave-gang, only instead of there being no more than ten or twelve, there are really five or six hundred in the gang. But a few years ago you could meet gangs like these on almost any road in Central Africa. We may well thank God that, owing to what has been done by our own and other countries to stop the Slave Trade, this sad sight is now becoming much rarer. The long line of people comes slowly down the path, and you can see, as they pass by, how footsore and tired they are, and how the thorns and rocks have torn their feet and legs ; but they may not rest, for the slave-drivers beat them with whips, and even prick them with spears, if they do not keep up with the rest. Some of the men have slave-sticks on their necks—heavy logs of wood fixed on them to prevent their getting away ; and the women have collars of rope, or even of iron, round their necks, so as to tie them all to a long rope or chain. Some of the women are carrying little babies, but most likely they will die before they get to the end of the journey, for they have to walk a very long way, 400 or 500 miles. When the slavers see that a baby is getting weak and ill, they take it away from its mother and kill it while she is asleep, and tell her that a wild beast has got it ; or sometimes they snatch it out of her arms in the day-time and knock it against a tree, and throw it away. If anybody is too weak and sick to keep on walking they kill them, and cast their bodies in the bushes.

If you were to see a slave-gang, with its hundreds of poor men and women and children, and see how sick and wretched they all are, and how the sun beats down on them, and the flies buzz round their sores, and the Arabs beat them and starve them,

would you not want to help these poor things? You would ask, "What wicked thing have they done that they are so cruelly punished?" But they have not done any wrong ; they were living quietly in their homes when the slave-hunters came and burnt them, and took away those they did not kill to sell as slaves. When they get to the place where they are going, they will be sold, some for ten, and some for twenty or forty dollars, and they will live as slaves, never being taught to read or write, or allowed to earn their own living, but always working for a master without getting wages, and if he chooses to ill-treat them he may do so without being punished.

This is going on now in Central Africa ; many thousands of poor creatures are being bought and sold like cattle. Will you not do something to stop it? It can be done in time by each doing a little. If we were to send out an army to fight the slave-dealers, and set the slaves free, there are many who would like to go. But this is not the right way. The best way is to go and preach the words of God to these people, both to the slaves and the slave dealers, and teach them better. Once there was slavery in England when all the people were heathen, but it gradually stopped when the people became Christians.



When Bishop Tozer and Dr. Steere first went to Zanzibar, the present site of Christ Church and Mission Buildings was occupied by a huge slave-market, where thousands of slaves were annually

bought and sold. This was closed by English efforts in 1873. Although slaves are not allowed to be brought into the island of Zanzibar, yet many are still smuggled in, and this will continue so long as the Arabs and others are permitted to hold slaves. So let us send out Missionaries to preach the Gospel in Central Africa, and save not only their bodies from the cruelties of slavery, but also their souls from the evil spirits whom they fear and dread.

"African Tidings," one of the monthly papers of the Mission, tells many a tale of cruelty of the way in which the slaves are treated. The picture on page 3 (which was taken from a photograph) shews a lad, lately received by the Mission, having his slave-irons taken off.

J. C. Y.

Sir JOHN KIRK, late Consul-General in Zanzibar, writes:—

"Without the Mission I do not know how otherwise I could have provided for the welfare of the many poor slaves who, when freed, fell into my hands. They had to be taught what freedom was, and how as free men they could live. All this has been done under the Mission, and now a large class has grown up in Zanzibar, looking to the British Agency and the Universities' Mission for protection and advice. Apart from this much good has been done on the mainland."

We in England can help by giving an Annual Subscription ; or by collecting £7 a year to support and educate a child ; by making native garments (for which patterns will be supplied) ; by taking in "Central Africa," 1d. monthly, or "African Tidings," ½d. monthly.

Africa

ILLUSTRATED LEAFLETS.

No. 2.—*Rescue of Slaves.*

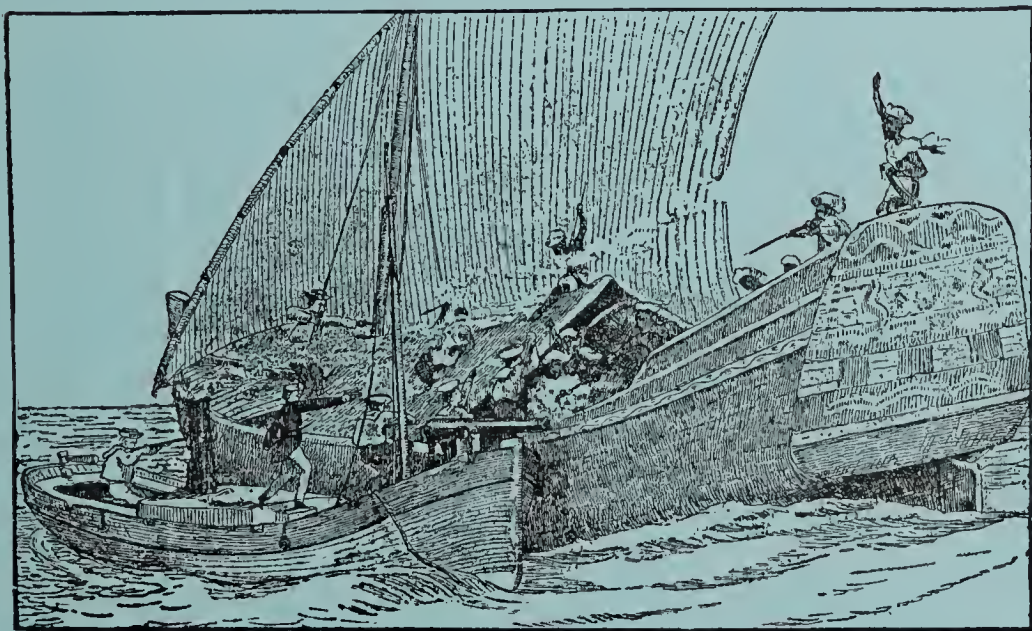
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F. C. MACKENZIE, *consecrated first Bishop*, 1861.

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CAPTURE OF SLAVE DHOW

N the morning of May 30, 1887, Lieutenant Fegan, of H.M.S. "Turquoise," was in command of a steam launch with seven men, being on the look-out for slavers. He was at anchor in a place called Fungal Gap, a creek on the coast of Pemba, an island near Zanzibar. They kept careful watch, and at daylight a dhow was seen entering the gap; she seemed to be only a peaceful trader; only one or two men could be seen on her deck. The dinghy, which is a little boat attached to the launch, was sent off with three men on board, to hail the stranger and see if she was all right. When about a hundred yards from the dhow, the interpreter on board the dinghy hailed the dhow, but they received no answer, nor could he see anybody on board, for the huge sail screened her crew. As they came alongside, however, a score of dark faces rose above the gunwale, and a volley of bullets was poured into the little boat. Lieutenant Fegan shouted orders to his men to turn the 9-lb. gun, with which the pinnace was armed, to bear on the dhow, while his men opened fire on her with their rifles. The slaver, holding the dinghy as too insignificant, bore down upon the pinnace, endeavouring to run her down, but Lieutenant Fegan got his anchor slipped, and as the vessels bumped together, sprang forward, crying, "Stand to them, my lads; prepare to resist boarders!" The slavers, some thirteen Arabs and seven bloodthirsty, half-bred cut-throats, endeavoured to spring aboard the pinnace. Fegan shot down two with his revolver, and ran a third through the body, when he in turn

would have fallen, had not Pearson, one of the sailors, run the man through with his cutlass. The fight went on ; by this time three of the sailors were lying bleeding in the bottom of the pinnace, while nine Arabs had been slain. Still Fegan battled on, himself and one man against fearful odds. At length the dhow slipped past and sheered off, but not to escape, for, though all on the pinnace were wounded, they pursued her, and, getting the men from the dinghy on board, they recommenced firing on the slavers. The long fight attracted a lot of Arabs to the shore, and they began firing at the British boats. At last a lucky shot killed the slaver's steersman, and the dhow broached to in shallow water and capsized. The remainder of the rascally crew tried to escape by swimming ashore, but all except four or five were drowned. A few shots from the 9-pounder soon dispersed the Arabs on shore. Despite their wounds the brave sailors at once set about rescuing the unfortunate slaves. There were sixty-five in all, but twelve were unfortunately drowned when the dhow capsized. All honour to those brave sailors, of whom one has laid down his life, and all the rest have received wounds, in rescuing the poor slaves !

But the story does not end here.

Seventeen of the children from that very slave ship have been taken in by the Universities' Mission, to be tended and cared for in their Schools. Every year others are being received in a similar manner ; and we ask for help to support, and feed, and clothe and educate them. They come from all parts of Africa, and are for the most part bright and intelligent. The lady who

has charge of about forty of these little lads writes thus of the youngest, Orari :—"A sweet little darling, of about six ; full of pretty ways, and not an atom afraid of any one. He comes and chatters to me by the hour in an almost unknown tongue, and finishes up by taking my hands in his, and saying, ' You lady are a beautiful lady.' He is very quiet, and nearly knows his alphabet already ; a tremendous little mimic, and takes off boys and Europeans alike in a ludicrous manner. I have never been so fascinated by any child before."

Poor little children, after all the horrors of the slave trade and the slave dhow, they have been brought into our hands by God, and He says : "Take this child, and nurse it for Me, and I will give thee thy wages." Will you not help ?

Since the Universities' Mission was established in 1859, about 1,300 of the rescued slaves have been received, cared for, and educated. *Four of them are now clergymen*, and a great number have gone forth as teachers to their brethren.

Colonel Sir Charles Euan Smith, the late Consul in Zanzibar, says :—" *As one who has for many months been in almost daily communication with the authorities of the Mission there, I feel that it is the duty of every one interested in Missionary enterprise to do their utmost to help forward this good work.*"

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Africa

ILLUSTRATED LEAFLETS.

No. 3.—*Slaves Released.*

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T is a sight worth seeing, to stand in the old Slave Market at Zanzibar, where the Universities' Mission has now a church, a hospital, a school, mission houses, and homes for the released slaves, and to see a newly-rescued lot of slaves brought in by the brave sailors of the man-of-war that has captured a slave ship.

Poor things, how sick and weary and starved they look ! But in a moment they are surrounded by a crowd of Christian natives, all ready to feed, and clothe, and welcome them ; and you might see the little boys of the Mission School running down from their house, eager to see if there are any new schoolfellows come to join them. If they find, as in the picture, some little boys of between four and nine, they take them by the hand and give them fruit, and tell them that they are safe at last, and they will always be happy and well cared for now. Then they take them to their school and give them a good scrubbing with soap and hot water, for they are covered with filth, and they burn their rags, and clothe them in garments of white calico, and bring them to their teacher to be enrolled in the school lists. They take them off again to show them their beds, and their toys, and their books, till the new comers are so astonished at the strange and wonderful sights they see, that they hardly know what to say. However, in a few days they make themselves quite at home, and settle down to school life.

Altogether there are 72 different schools worked by the Universities' Mission, the number of children in each varying from

20 to **130** ; about **760** being entirely supported by the Mission.



The day scholars number over **3,800**. The schools contain boys and girls of all ages and of many different tribes. Those who show promise of turning out clever are kept at their lessons, that some day they may be sent out as teachers to their own people—already **272** are working in Zanzibar and on the mainland as teachers. But better still even than this, **12** of them have been ordained, and are now ministering amongst their brethren. Some, who are not so qualified, are taught a trade, such as printing, carpentering, building, and blacksmith's work, but all are taught to read and write in their own language.

When you think that these schools are scattered over a wide tract of country, and that every year they send out a number of lads, fitted either to preach the Gospel or to teach various trades to their fellows, you will see what a great work the Universities' Mission is doing.

Here and there, in some lonely village in the forests, or on the

shores of Lake Nyasa, you would find a native teacher and his wife, who first learnt about God in the Mission Schools, and who are now trying to convert perhaps the very people from among whom they were years before taken away by the slave dealers.

These boys and girls are not allowed to wear English dress or to learn English, except so far as necessary for their future work. They are African boys and girls still, and we want to keep them so, and make them examples of true Christianity to their fellows.

But the most wonderful thing of all is the way in which these children are clothed and fed and educated. It is chiefly done by the money given by children at home in England. Anyone who will collect £7 a year can support a child in the schools in Africa. If twelve children each take a Missionary box, and get only 3d. a week in each box, they can provide for one of these African children. What a pleasure to feel that they have an adopted child of their own, to pray for him, write to him, hear from him, and watch his work when he grows up.

Will not some of you who read this leaflet club together and support a child? Then you can, indeed, take a real part in spreading the Gospel of Christ among the heathen.

J. C. Y.

We in England can help this branch of work in the following ways:—
 1. *By subscribing or collecting £7 a year to support and educate a child.* 2. *By making native garments (for which patterns will be supplied).* 3. *By taking in "Central Africa," 1d. monthly, or "African Tidings," ½d., monthly, and thus learning more about the work.* 4. *By giving an Annual Subscription.* 5. *By joining the Prayer Union.*

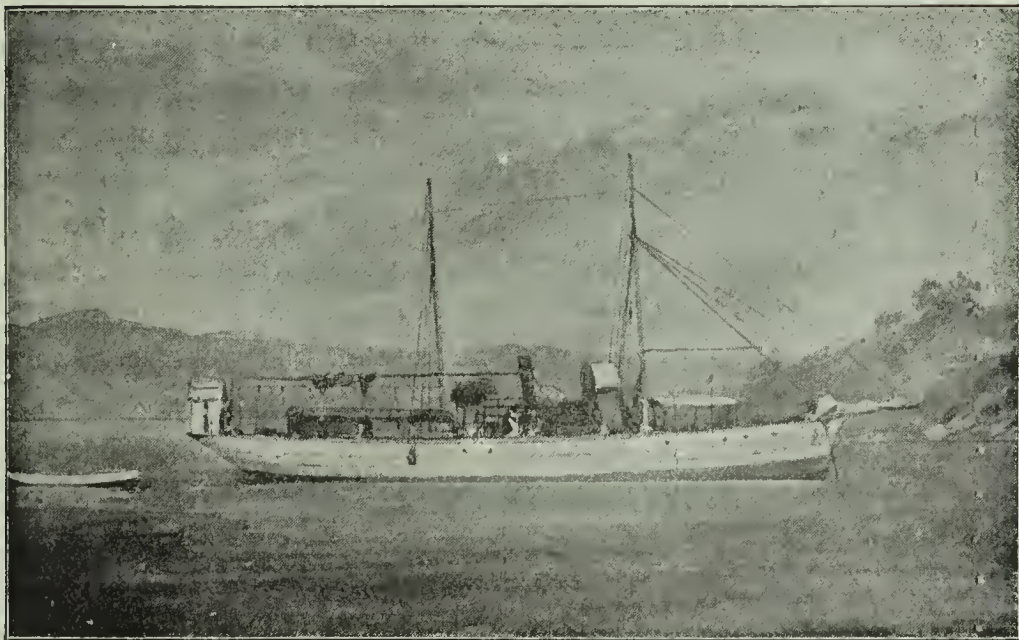
Africa

ILLUSTRATED LEAFLETS. No 4.—*Work of the 'Charles Janson.'* 1s. per 100.

THE UNIVERSITIES' MISSION TO CENTRAL AFRICA

Proposed by DR LIVINGSTONE, 1857 : C. F. MACKENZIE, *consecrated first Bishop* 1861.

Office : 9 Dartmouth Street, Westminster, S. W.



THE MISSION SS. 'CHARLES JANSON.'

64 ft. long, with 12 ft. 9 in. beam' to carry 20 tons.

Sent out in 1884 and launched in the following year.



NE of the most important branches of the work carried on in the diocese of Likoma, British Central Africa, is the work done by means of the "Charles Janson." This Church ship was placed on Lake Nyasa in 1885, after an urgent

appeal to the Home Church, by the Rev. W. P. Johnson, in memory of his friend and companion, the Rev. C. A. Janson, who died at Lake Nyasa in 1882.

Between Ngofi, a little to the north of Likoma, on the east coast of Lake Nyasa, and Fort Johnson at its south end, a distance of about 150 miles, there are at least 28 stations regularly visited and superintended by Archdeacon Johnson and others from the "Charles Janson." In going first to a new village, Arch. Johnson lands, and, accompanied by the boat's crew (who are all Christians or Catechumens), proceeds to some suitable spot, most frequently the shade of a big tree, and preaches to the people. Often the Missionary will have to wait until his congregation can be collected from the fields where they are working. When they begin to understand for what purpose we come, and for what purpose we *do not come* (for they are suspicious even when courteous), the men are invited to give in their names as *Hearers*. It often happens that then a school will be built by the chief and his men, in which case a native teacher and his wife would be sent to take charge. The Hearers will be regularly instructed for a year by the resident native teacher, and by Arch. Johnson whenever the steamer comes in on its periodical visits. Then, if satisfactory, they may be made Catechumens, and another year of probation and instruction follows. Should they still go forward they will be set apart, probably just before Lent, to be specially and finally prepared for Baptism at Easter, by daily instruction in all the points of the Creed. At many stations now there are Christians of some years' standing, and they resemble, in a

measure, a district church worked by native curates, the vicar being Archdeacon Johnson, the vicarage the "Charles Janson."

The "Charles Janson" burns wood only; this is cut and stacked for us by the friendly natives at the different stations.



THE 'CHARLES JANSON' HAULED UP AT LIKOMA FOR REPAIRS, 1895

It is bought with calico or salt. Two breakfast cups full of the rough salt of the country would fill the ship's dinghy with wood and drive the "Charles Janson" for two hours. The crew consists of ten men, a cook, and two cabin boys. Their wages,

paid in cloth, amount to 22 fathoms a week. The steamer runs on an average 12 hours a day, travelling 28 miles, and stopping each day at about seven stations. This constant work, carried on almost unceasingly for eleven years, has worn her out in parts. Moreover, she is unequal to the work in all its latest developments; so another and a larger ship has been sent, and is being built at Malindi, near Inponda's Town.

We want more engineers, for if only one layman is on board he often has to perform the duties of engineer, store-keeper, librarian, and stationer to the schools, captain, quartermaster, carpenter, &c. Besides carrying our clergy and teachers from village to village, the steamer often acts as a transport vessel, taking up stores and mails from the south end of the Lake to Likoma; it is also a training ship and a school, for there are regular classes held on board, and the crew are all under instruction. The cabin can be converted into a chapel, and there are frequent celebrations there, and mattins and even-song are said daily.

It is about 14 years since the work began on Lake Nyasa, and as the opportunities have enormously increased, so also has our need of help.

A. G. B. G.

We in England can help this work by subscribing £7 to support one of the crew; by making clothes for the Christian natives (apply to Office for leaflet on 'African Garments'); by taking in the Mission Monthly Papers, "Central Africa," Id., and "African Tidings," ½d.,; or, by joining the 'Prayer Union.'

Africa

ILLUSTRATED LEAFLETS.

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No. 5.—*Work on Lake Nyasa.*

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Proposed by DR. LIVINGSTONE, 1859. C. F. MACKENZIE consecrated first Bishop, 1861.

Office—9, Dartmouth Street, Westminster, S.W.



BUILDING THE CHURCH, LIKOMA ISLAND, LAKE NYASA.



HE Island of Likoma, situated near the eastern shore and midway between the north and south ends of Lake Nyasa, is about four miles long by three and a half broad, and the population is about 2,500. It is not fertile, but there is enough grass to keep some cows and goats. The 'Charles

Janson' Mission steamer can approach within a few yards of the shore, then land must be reached in the ship's boat. At the same anchorage may be seen two other boats. One of them, the 'Charlotte,' is made of delta metal, and is engined; the other boat, the 'Ousel,' is built of steel, and has only sails. A third boat (the 'Sherriff') was lost when Bishop Maples was drowned in September, 1895; this, however, was replaced by a stern-wheeler, which is at work on the Upper Shiré River. The Mission buildings are about ten minutes' walk from the beach. The Church is built of stone, poles, bamboos, and grass. The Christians number 294, the Catechumens and the Hearers 419; while in the Schools on the island over 200 boys are under instruction. A new Station at Nkwazi, on the south of the island, was opened in 1899; it has its own Church and School.

The pioneers of the Lake Nyasa work were Rev. W. P. Johnson, who still works on the 'Charles Janson' (see Leaflet No. 4), and the late Bishop Maples, who was in charge of the Mission at Likoma for ten years. The diocese of Likoma is now presided over by the Right Rev. J. E. Hine, M.D., and the staff numbers 23 Europeans.

Leaving Likoma, two hours' run on the lake will bring you to the smaller **Island of Chisumulu**. Missionary work here was begun in June, 1889. In addition to a large staff of Native Teachers there are now five or six Readers, two African Deacons, and one Priest working in this Diocese.

All along the **Eastern shore of the Lake** there are Mission

Stations, and although no European lives there, they are regularly visited from the Mission steamer, and are under native teachers. Between Likoma and Fort Johnston (at the south end of the lake) there are 25 stations thus visited. The language at most of these villages is Chinyanja, which is the language spoken at Likoma and Chisumulu. At Likoma, which has hitherto been headquarters of the Mission, there are, besides the Church, three large stores built of bamboos, grass, and poles, with stone walls ; a printing office, four schools, and two dormitories. The ladies also have their separate quarters, with a Girls' School.

Money is not yet in common use (though it is finding its way into the country as Europeans increase in number), so if you want to make purchases you may have to trade with cloth, beads, salt, and soap. In many places an egg-cup full of salt will fill the ship's bucket with milk ; while an empty fruit-tin full of salt would purchase enough wood to fill the dinghy and drive the 'Charles Janson' for two hours.

The people of Lake Nyasa have practically no religion, but in their trouble they seek to propitiate the spirits of their ancestors, who they imagine have power to hurt them. While they have no clear belief, they have a great deal of superstition. They have to be taught the truths of the Catholic Faith ; for, believing the Communion of Saints, we need also to teach them the definite duties and obligations to the God of Love and His Son made manifest in the flesh. The people are willing to listen, but they are not eager to adopt the very definite obligations of the Christian

Faith. The work requires great patience as well as enthusiasm. Some of the boys educated at the Lake Schools are given an opportunity, should they wish to become teachers, to go to the Training College at Kiungani, Zanzibar. If they do well there, they are, when they return, put in charge of some Station at a village which is superintended by the European clergy. Some even who have been only trained at the larger Schools on the Lake side become teachers on leaving school, and so the Native Ministry is continually kept in view. At Likoma the European staff is usually two priests, a schoolmaster, a printer, a schoolmistress and a nurse. But this is an entirely inadequate staff for so large a country and so vast a work.

It is about 15 years ago since the Mission began regularly to labour among the people on Lake Nyasa; it is a work which is rapidly growing, and for which help is increasingly needed. Since the establishment of a British Protectorate, with its firm policy in stamping out the slave trade carried on by the Arabs, our opportunities and responsibilities have enormously increased.

A. G. B. G.

*We beg for many new annual subscribers. Two monthly magazines, "Central Africa," *id.*, and "African Tidings," $\frac{1}{2}d.$, are issued, and the circulation of these will materially help to extend a knowledge of and interest in the Work.*

The majority of the Workers give their services to the Mission without stipend, living together at a common table; none receive more than a nominal sum of £20 for necessary expenses.

W. KNOTT, Printer, 26, Brooke Street, Holborn, E.C.

Africa

ILLUSTRATED LEAFLETS.

No. 6.—*Work at Pemba.*

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MISSION HOUSE AT WETI, PEMBA ISLAND.



THE work of the Universities' Mission commenced in Pemba on S. Peter's Day, 1897; when short journeys were made to seek for a suitable place. As the Society of Friends and Roman Catholic Missions had plantations in Chak-Chak Bay, it was decided to open the Station of the Universities' Mission at Weti, the second largest town in Pemba, and a port of call for the Government Steamer.

In August, 1897, an Indian shop was rented, where work was carried on for nine months, while choosing a plantation and building a house for the priest-in-charge and his wife. Here a small school was begun, and preaching and dispensary work was also carried on. The latter proved specially helpful to the patients; and in visiting other parts of the Island it was found that the people were always eager to come for medical aid. Friendship was also made with many Arabs, Hindis, Wapemba and Natives.

At our clove plantation near Weti, there are about sixty released slaves, with overseers from our released-slave village at Mbweni. There is a School of about fourteen boarders, and a few day-school children, from which we hope to send boys to be trained as Teachers at Kiungani (one has already gone). This School will, it is hoped, be recruited from promising boys out of the Government Industrial School who may wish to be trained as Christian Teachers.

A small School near the Port is taught by an Mbweni Teacher, whose husband, a clerk in the Post Office, assists at a Night School.

Two sons of the well-known Chief, Matola, are Teachers at the Government Industrial School at Tundana, where there are about sixty boys.

It is proposed to build a House in the centre of Weti for Nurses, who will carry on the Dispensary work, and for ladies, who will teach among the Arab and native women.

It is also proposed to start Plantations, where freed slaves can live under Christian and moral influence, under native Teachers, in other parts of Pemba.

The people of Pemba are the offspring of African natives who came with Arab or Portuguese invasions to the Island, and have settled down as free people ; native Africans, free, or freed by Arabs, or by the Government ; and slaves who prefer to live with their masters.

A Special Fund for work in Pemba is in existence, and contributions may be sent to MISS SOPHIA BUCHANAN RIDDELL, 9, SLOANE GARDENS, S.W., or to the Office, 9, Dartmouth Street, S.W.

J. K. KEY.

GENERAL SIR LLOYD MATHEWS, K.C.M.G.,

First Minister of H.M. Zanzibar Government, writes:—

May 14th, 1900.

“ I would especially mention the valuable work done in Pemba by Canon Sir John and Lady Key. While they have sent large numbers of slaves to the Courts for their freedom, and are now surrounded on their clove plantation by a large body of adults and children who have been freed at their instance, yet it was all done with such quiet courtesy and tact, that they retained the respect and friendship of the very Arabs whose slaves they were sending for freedom. Their skill and untiring energy in looking after the sick and feeble, and in giving medicine to all who required it, has aroused a deep affection for them in all classes alike, so that Sir John Key and his wife are welcome guests wherever they go.

“ When some time ago a large number of orphans and friendless children were being freed by our Commissioner, it was found necessary by the Zanzibar Government to establish an Industrial School on the Government plantation at Tundana, for the education and training of these children, as there is unfortunately no other Industrial establishment in the Island of Pemba.

“ Mr. Lister, an old member of the Universities' Mission, who is now manager of the plantation, gladly agreed to look after it, and Sir John Key, who had a small Native Mission near, agreed to amalgamate with the Government scheme and provide well-trained native teachers. The Government then erected a School and houses for the native teachers, and by last Christmas the Commissioner had sent Mr. Lister nearly one hundred children. He wisely made the technical training the most prominent part of the system, and the children are taught agriculture, the making of copra, coir rope, mats, and palm-leaf roofing, and it is proposed to add shortly pottery and tile-making.”

Africa

ILLUSTRATED LEAFLETS.

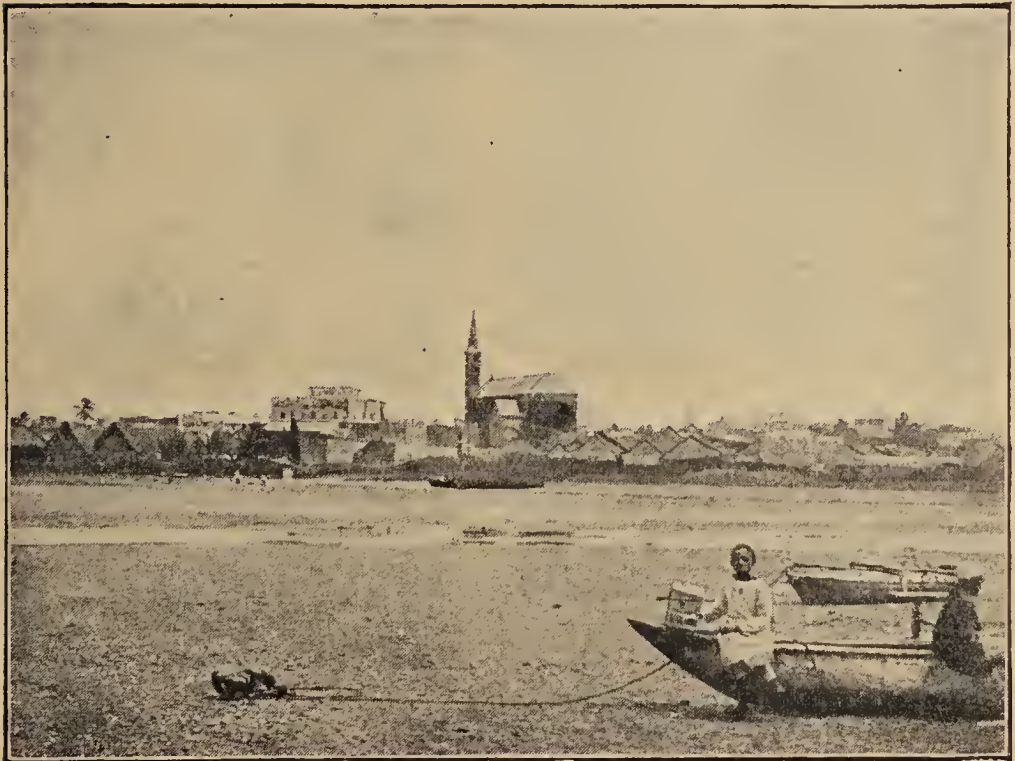
No. 7.—*A Great Contrast.*

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THE SLAVE MARKET CHURCH, ZANZIBAR.

IF we leave the town of Zanzibar early on any Sunday morning, and walk south towards our village of Mbweni, we shall be struck by some sad sights and strange contrasts.

On the road we meet hundreds of slaves, men, women, and children, carrying heavy burdens of stone, grass, or fruit (for Sunday is no day of rest for them); their sores, their dirty ragged clothing, and their degraded faces telling many a tale of misery and wretchedness. Here is a poor woman who has sunk down by the roadside with a heavy load, the overseer standing by and compelling her to rise. Poor thing! let us turn from this sad picture to another.

On the road to the left is a beautiful church-tower peeping through the palms. What a different sight here meet our eyes! Men in long, clean, white dresses, called kanzus, and women in every colour of the rainbow, wend their way to Church with a look of happiness on their faces. Can these have all been like the poor slaves on the road? Yes, they were. Let us notice some of them.

Here comes a man walking like a prince; he belongs to a fierce tribe who have never been slaves. But there was a famine in the land where he lived; he went to search for food, and was seized by slave-dealers and sold. Here comes another. He was thrown away by his master as worthless, being very ill, but the Mission picked him up, fed and taught him, and now he is a regular communicant. There is Margaret, the blind woman; she is old, and can neither read nor write, but the look of peace on her face says much. The next group we meet are the old widows. Most of them are covered with tribal marks; their lips and ears pulled out of all shape. One of them is mad,

having lost her only child on the slave-path, and now she can never speak of anything else. It is sad to see that group of young widows, some scarcely seventeen. Everyone has an interesting story, if one had time to tell it.

But here come the children. First, the Shamba children, about



A LAD RESCUED FROM A SLAVE DHOW.

*From a Photograph taken at the time
the Mission received him.*



A GIRL RESCUED FROM SLAVERY.

*From a Photograph taken after she had
been received into our Schools.*

thirty boys, in white jackets and scarlet cloths, followed by their sisters in every shade of blue; after them the working girls in pink; and far away through the trees, by another path, the rest of

the schoolgirls in white and red. Truly the whole makes a cheerful picture.

By what means have the people become so changed from the poor slaves outside? By God's blessing on the daily and hourly teaching which has been bestowed on them. There are classes for hearers, catechumens, and communicants, and for sewing and singing. But this is but a small part of their training; there is the daily teaching of them, one by one, in their duty as Christian husbands and wives, parents and children. It is all new to them, and they can only learn it little by little.

Then everyone must be taught a trade or some honest way of earning a living. The elder boys go to school at Kiungani, and we always know the last "rage" there, as our boys bring it back—boat-making, kites, or football. It is nice to hear their merry shout on the village green; a naval officer said one day, "It reminds me of England." Once a week the boys have a recreation class, with bagatelle, snap, and other games, which they quite enjoy.

Even in Zanzibar people are not always safe from the terrible curse of slavery. Lately we were in great trouble about two little fellows (one in the choir, the other unbaptised) who suddenly disappeared and were missing for about a fortnight. One Sunday, to our delight, and to the joy of their parents, we found they had come back. They had been stolen for slaves while playing on the shore, but managed after a time to escape. R. B.

*You can help this work by collecting £7 a year to support and educate a child, or by giving an annual subscription towards this purpose; by making native garments patterns will be supplied); by taking in the monthly magazines, "Central Africa," *Id.*, and "African Tidings," $\frac{1}{2}d$.*

Africa

ILLUSTRATED LEAFLETS.

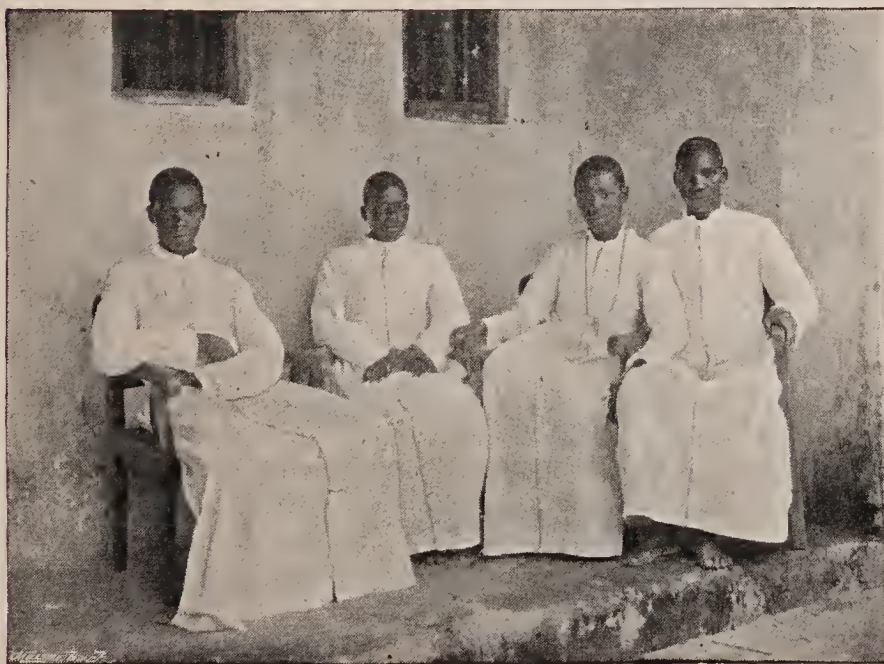
1s. per 100.

No. 8.—*Kiungani School.*

THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

Proposed by DR. LIVINGSTONE, 1859. *C. F. MACKENZIE, consecrated first Bishop, 1861*

Office—9, Dartmouth Street, Westminster, S.W.



NATIVE CLERGY (*Old Kiungani Schools.*) *Scholars*



T. ANDREW'S COLLEGE, Kiungani, consists of a large block of stone buildings, standing on a slight eminence, close to the sea, about a mile south of the city of Zanzibar.

The original house was bought with a few acres of ground surrounding it, by Bishop Tozer in 1867, and was soon made the home of the little boys rescued from slave dhows by British cruisers and handed over by the Consul to the care of the Mission.

For years almost all the boys at Kiungani were obtained from this source—victims of the slave trade—the waifs and strays of the Dark Continent. From the first the main object in view was the selection and training of the most promising to be the future teachers and clergy of their fellow Africans. But such material could not be expected to yield large results, and the means of dealing with it effectively were in the earlier stages of the Mission's history not to be had. Since the establishment of the Mission's stations on the mainland, a small but steadily increasing number of selected scholars from their schools has been sent down to Kiungani, and has had its effect in raising the level of the whole.

In 1884, Kiungani began to take definite shape as, primarily, not an industrial home or even school, but a college, whose one object and aim was to give the highest and widest possible education to native candidates for Holy Orders.* This aim does not include—indeed it necessitates—the reception and teaching of a large miscellaneous collection of boys, the majority of whom learn there the rudiments of education, and then elsewhere some form of manual labour by which they can maintain themselves,

* In 1899 it was found expedient to remove the Theological Students to a separate building, called St. Mark's College, about half a mile from Kiungani.

and few rise to a higher level than that of fairly qualified school-teachers. The few who shew a fitness (by ability, character, and definite vocation) for the highest work, will be sent on to St. Mark's, and this constitutes its recognised title to be the most important element in the Mission, the heart and hope of its work.

No truth has been more vividly enforced by the Mission's history than that, in the tropics at any rate, an African Church must be founded, spread, and worked by Africans themselves. The business of its European members is to do their best to start them on this career, help as they may, and then pass out of sight.

Kiungani is at once the oldest and the newest institution in the Mission. Those only who are unfamiliar with the nature of the task, and the overwhelming drawbacks under which it has been carried on, will wonder if little seems to have resulted from twenty-five years' labour. Four Priests, nine Deacons, and 80 Readers and teachers at present represent the native force which Kiungani may claim to have put in the field.

Now that a system has been laid down, a tone created, an aim embodied in the whole method and working of the place, it must rest largely with Churchmen in England to say whether it is worthy of prompt and vigorous support, or indeed continue to exist at all.

The buildings contain rooms for the Europeans, dormitories, school-room, class-room for the boys, sick-room, offices—above all, a handsome chapel, made as beautiful and worthy of its work as the funds put in our hands for the purpose permitted—and also small separate studies for the encouragement of habits of private reading and devotion in the boys selected for them.

The daily routine is as follows:—School from 7.15 A.M. to 8.30, 9.30 to 12, with half an hour's interval; from 2 P.M. to 3.30, and 4 to 5. The upper boys are also instructed in the

evening. Meals at 8.30 A.M., 12.30 and 7 P.M. There are two Chapel Services to which all come, with three voluntary Services.

A Guild (of St. Paul) has been founded, to give further opportunities and sense of union and sympathy to boys desirous of being candidates for Holy Orders, the rule of the Guild being that every member shall pray daily for the other members by name.

The course of teaching is full and varied, including, beside religious instruction, geography, Church History, study of English, grammar and translation, Euclid and arithmetic, Arabic writing, music, &c. Games are encouraged, and football is regularly played.

The late Ven. Archdeacon Jones-Bateman was Principal for twelve years. The Rev. W. King is now Principal. The boys include representatives of fifteen or twenty tribes living at varying distances between the east coast and the central lakes. Over 30 boys have come down of their own free-will from Nyasa. At first many are unable to speak anything but their own dialect, but soon learn the Swahili spoken in Zanzibar. The whole Bible is now issued in Swahili, all but a few of the books having been first printed separately at the Mission Press at Kiungani.

A. C. M.

We in England can help this work — (1) By giving an Annual Subscription; or, (2) by collecting £7 a year to support a boy at Kiungani; (3) by making native garments (patterns will be supplied), especially Kisibaus for the boys; (4) by taking in monthly "Central Africa" (1d.), or "African Tidings" (½d.).

Africa

ILLUSTRATED LEAFLETS.

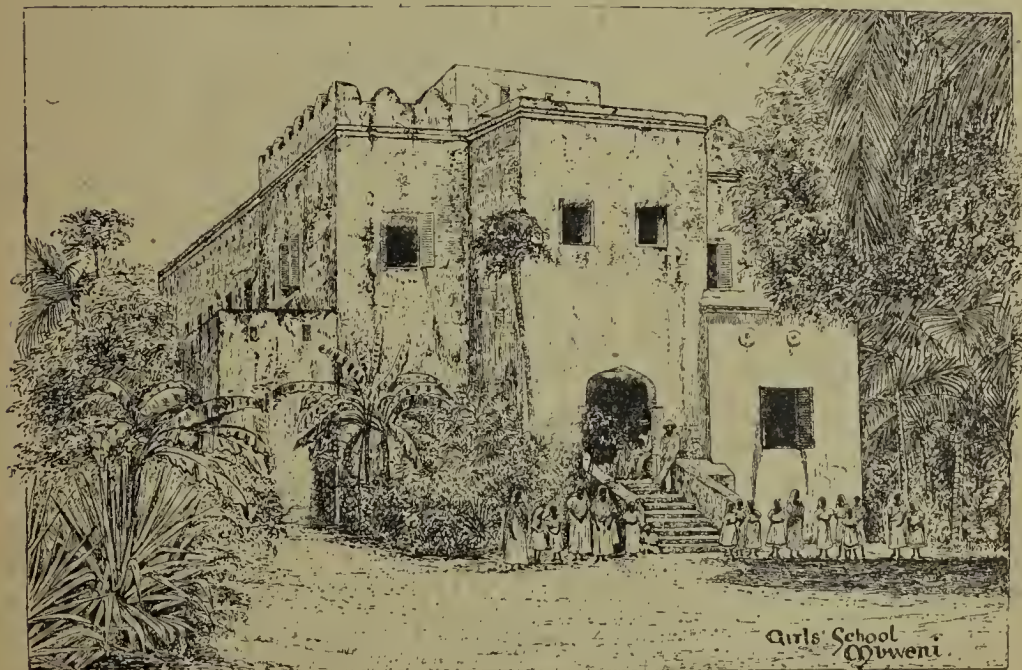
No. 9.—*The Girls' School at Mbwani.*

1s. per 100.

THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

Proposed by DR. LIVINGSTONE, 1859. C. F. MACKENZIE, consecrated first Bishop, 1861.

Office - 9, Dartmouth Street, Westminster, S.W.



Home and School for 106 girls, MBWENI, ZANZIBAR. In the 150 acres of ground adjoining the Home, about 300 people, who have been set free from slavery, live under the protection of the Mission. Here is also an industrial branch of the School, Clergy House, and stone Church.



HAT are your girls like? How do you get them? Can they learn anything? What becomes of them when they are grown up? And a hundred other such questions have been asked me every day since I have been in England.

I will try to answer a few of them.

Our school consists of about 110 girls; 30 of these are day-scholars and live at their own homes; the rest are freed slaves, except a very few who are orphans of Christian parents, or children of our native teachers.

How I wish you could see a group of our new-comers!—such poor, sad little mites—but then I should like you to see them also when they had been with us a couple of years. In 1887 we took in a large number of children; two little girls had come all the way from Lake Nyasa, 400 miles, and they told me they had often seen our Mission steamers, and that the natives said, “Those are kind people; they don’t steal children.” Two very little ones came from H.M.S. *Turquoise*; one Englishman had been killed and several injured while rescuing them. When I was talking to one of these little ones about heaven she said, “Tie me on your back and carry me there.” That is the way native women carry their babies. One day ten little girls were brought to us, looking the very picture of misery and famine; there was in their baby faces a look of hopelessness which was heart-rending to see. They had come very great distances, and some of them had probably been on the slave path for two years! Only a few could understand me, but these told me that they had been living for some time on raw roots. Poor little things! each one had a sad history. They had been torn from their homes in distant countries, and could not speak to each other; they had only met when they were shipped on the dhow. Numbers had seen their parents killed and their homes burnt down. Then, too, they are very frightened at us; they think we shall eat them or sell them again.

As soon as they feel sure that we shall not hurt them their spirits revive, and I know no prettier sight than 40 of our little ones at a Scripture class, with all their little faces lighted up at the good tidings of the Gospel of Christ. They are very easy to teach. I remember that two little girls who came from Nyasa learnt the Creed, Lord’s

Prayer, and Ten Commandments, and a great deal of Scripture, during the first four months they were with us. Some who have been with us two years can write quite interesting letters, and one of the children, who had only been with us for a year, can already read as well as most English children of seven.

When once they get strong and well they are full of high spirits, and may be found dancing in the garden at playtime to the sound of a native drum. They are very fond of dolls, and will make them of three oranges with a stick run through them. Swimming, too, is a favourite amusement, and as we live near the sea, they are often in the water.

So much for the little ones. Now I must tell you a little of the elder girls, who have been under the care of the Mission from ten to fifteen years. When a new child comes an elder girl is chosen to be its little mother; she makes her clothes, teaches her her prayers, sees that no one teases her, and takes care that she does not steal. Many of these little mothers are very kind to their children, and there is a great deal of affection between them; very frequently they become their godmothers. When the girls are thirteen or fourteen years old, one can judge whether they are likely to profit by more education. If they do not seem to get on well in school, they are moved into the industrial wing and there taught all sorts of native industries; but even then they do a certain amount of lessons, for some of them will have to teach when they marry. The girls who will probably have the most influence on the womanhood of East Africa are the trained teachers; these help the Europeans with the school-work part of the day, but they also continue their own studies. A few of them have been to England, and we find them the most valuable assistants. In the hot part of the day, when Europeans cannot be out of doors, these teachers are responsible for the children. They are very fond of teaching, and, as a rule, teach well. Their course of instruction includes English grammar, geography, Church history, singing, school management, and needlework, the latter including Church embroidery. Twice every day they have religious instruction; they also do a little cooking, laundry work, &c., and are trusted to go out and buy food, as also are the elder industrial girls.

Our children never leave us till their marriage, and their husbands are always more or less educated Christians. The men and women teachers frequently marry each other, having tastes in common. Before leaving us they usually join one of two Guilds. Some join that of the Good Shepherd, for the trained teachers ; several of these are now at work as teachers in distant parts of the Mission, and they carry on their work in a true missionary spirit. Others join the Guild of All Saints ; these are chiefly working girls who marry artisans, and they find it a help to be banded together.

Mbweni Girls' School is not merely a place where poor little slave girls have a happy home, but it is, through God's blessing, a training school from which we have already sent twenty women teachers to open girls' Schools on the mainland, or to help their husbands in their efforts for Christ. The wife of our first native priest, Cecil Majaliwa, was trained in this school ; she has five little daughters of her own, but she finds time to teach, and is in every sense a real helpmeet to her husband.

R. B.

We in England can help this branch of work in the following ways :—

1. *By taking in "Central Africa," 1d., and "African Tidings," ½d., the monthly Mission papers.*
2. *By subscribing or collecting £7 a year to support and educate a child ; or*
3. *By subscribing £10 a year to maintain a native teacher.*
4. *By making native garments for the children (for which patterns will be supplied), or finding materials for the girls to make up.*
5. *By sending presents of needles, tapes, cottons, thimbles, scissors, &c. &c.*
6. *By giving an annual Subscription.*
7. *By joining the Prayer Union.*

ILLUSTRATED LEAFLETS.

Africa

1s. per 100.

No. 10.—*Kilimani. The Little Boys' Home.*

THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

Proposed by DR. LIVINGSTONE, 1857. *C. F. MACKENZIE, consecrated first Bishop, 1861.*

Office—9, Dartmouth Street, Westminster, S.W.



HOME FOR LITTLE BOYS, KILIMANI, ZANZIBAR.



ON all the Island of Zanzibar there is no more lovely spot than that on which the Little Boys' Home is built. Its name denotes a *hill*, and there is a very sensible rise all the way up to the house, to which Zanzibar horses very decidedly object, often stopping dead in the middle, and, in spite of the most urgent persuasions, declining to proceed upwards. The front of the house overlooks Mbweni high road, and is sur-

rounded by groups of very fine mango trees and cocoanut palms, while a regular hayfield slopes down to the lower road. On the other side you go down a steep pitch to the boys' football ground and the sea ; while from the baraza you have a magnificent view of the harbour and town. The coming and going of the men-of-war causes great excitement, and the displays of electric light are looked forward to by the boys with the keenest delight. We stand so high, that even in the hottest weather a gentle wind blows through the house, while often we feel impelled to hold our heads on unless we wish to look for them in the sea.

The object of Kilimani is to provide a real home and a mother's care for the very smallest boys who need the care of the Mission, whether they are released slaves or free-born. Never mind how tiny and helpless they are, they are all the more welcome ; the youngest child we ever had was a little miserable atom of five months old, who was picked up on the sea-shore, having been literally thrown away. We have had slave boys of one year, and babies whose mothers have died in the hospital. Clever boys generally stay in the Home till they are twelve or thirteen, and then go on to Kiungani College ; while those who are incapable of learning are taught all sorts of useful things, and proceed to the Industrial Home when rather older. The Home is capable of holding fifty at a pinch, if they are all small ; our usual number is from forty to forty-five. We have released slave boys, children from the shambas round us, two dear little Banyan boys, a jolly little fellow from Magila, and the little son of one of the Nyasa teachers now at Kiungani. In addition to these boys who live in the Home, we have an ever-varying number of day scholars from Mbweni Shamba, the children for the most part of Christian parents, who come first thing in the morning (before it is light in the fruit season !) and go to their homes in the evening, and who are treated in every way exactly the same as the House boys. Half of these day boys are very tiny, and with our own little ones form a separate portion of the school. The boys do the *entire work of the house* with the exception of cooking. They get up at

six in the morning and run down for a dip in the sea, have a very short service in the school, and then all begin work. The older ones do the bedrooms, dormitories, school lamps, and pantry work, while the little ones sweep inside and out, and generally tidy up. One boy has charge of all the clothes, another of the donkey and cart, and another sees to the drawing of water for the house and washing. It is a good bit for such small boys to get through by 8 a.m., when the bell rings for breakfast, followed immediately by school at 8.30. The schoolroom at Kilimani is the envy of the whole Mission, and is one of the coolest and prettiest rooms you ever saw; it has nine windows looking out on the sea and shamba, all shaded with wide overhanging eaves, so that neither sun nor rain disturb us; our desks are the latest fashion, we have a nice harmonium, and altogether consider ourselves most fortunate. School goes on till 10 a.m., when there is a break of an hour, during which time the big ones wash their clothes, and the little ones are regaled with a slice of bread or a banana to freshen them up for the next half-hour, when they have finished, the elders going on till 12 o'clock. Dinner follows, and then play till 2 p.m. Part of the afternoon school is devoted to singing and musical drill, or industrial work in the shamba, for we have a big garden, and take great pride in it, the boys keeping it in order. At 4 p.m. school is over, and the boys like to play at football if we are fortunate enough to have one, and then a longer bathe in the sea, which by this time is like a warm bath from the intense heat. Supper at 6.30, and then games in the yard or out in the shamba when there is a moon, when they get up a dance to the accompaniment of beating empty oil-cans. At 8 o'clock all go to bed.

I have spoken only of the secular life of the boys, but I do trust no one will misunderstand us and think that we attend only to the civilization of our children. It seems to me that the spiritual life of a little child is too tender and sacred a thing to be *written* about, that it lies so near the Heart of God, and should only be prayed over and watched and guarded with the tenderest care. Visitors to Kilimani are generally struck by two things,

the exceeding happiness of the little boys' faces, and their good condition ; and indeed, if they live, after a few years at the Home there remains no trace of the little starved slave boy that with difficulty dragged himself up the stairs—but so many of those that come die, even though for a time they seem to revive, the poor little weak bodies having neither strength nor energy to get over the hardship which has too often gone before.

Now I want to try and make you understand that "The Little Boys' Home" is the same thing on a different footing as "The Choir School" which used to be at Mkunazini. *That* exists no more, but twelve of our boys form part of the Cathedral choir, and walk into town every Sunday and Saint's Day for the services. The staff at Kilimani consists of two ladies and a non-resident native teacher. It is our great effort to train the boys to take a pleasure in helping in every possible way, whether in playtime or out ; and many of them are most anxious to help, and very useful. Of course the great principle of the Mission is never lost sight of, the training of a Native Priesthood ; and Kilimani has already its two Deacons and several Teachers in the Mission field.

D. Y. M.

If you want to help these children, as I feel sure you will, you can do so in any of the following ways :—

1. *By joining "The Coral League," whose members—over 17,000—promise to pray for our schools and subscribe 3d. a year. Apply to Miss Herring, 3F, Blenheim Mansions, N.W.*

2. *By asking for a Missionary Box, to collect something towards the £7 a year which it costs to keep and educate them. Apply to the Office.*

3. *By taking in "Central Africa," 1d. monthly, or "African Tidings," ½d. monthly. Apply to the Office. These tell of the work being done, and record the doings not only of the boys mentioned in this leaflet, but of all the girls and boys that are being taught by the Mission at Zanzibar, Magila, Masasi, or Nyasa.*

185802
ILLUSTRATED LEAFLETS. No. 11.—*Hospital and Dispensary Work.* 1s. per 100.

THE UNIVERSITIES' MISSION TO CENTRAL AFRICA:

Proposed by DR. LIVINGSTONE, 1857.

C. F. MACKENZIE, consecrated first Bishop, 1861.

Office : 9 Dartmouth Street, Westminster, S.W.



A WARD IN THE ZANZIBAR HOSPITAL.

IN addition to the dispensary work, which has been carried on for years, a large Hospital at Zanzibar, to receive 25 Native and 9 European in-patients, was opened in 1893, with a staff of six nurses.

It is a motley group you would generally see gathered round the steps every morning, waiting for the nine o'clock bell, which summons the boys to school and the nurses to their patients.

If you could see the look of patient suffering on some, and the terrible wounds of others, you would not wonder at our constant appeals for help for our HOSPITAL FUND.

Frist, perhaps, will be a finely-dressed, grand-looking Arab, suffering, most likely, from dyspepsia, or else come to consult about his wife, who is not allowed to come out in the daytime, and whom we must either promise to go and see in the afternoon, or else persuade him to let her come to us at night.

The Arabs and Hindis pay well for their medicines, as they can well afford to do, and even the very poorest now try to bring their two pice, liking to feel they are paying their share, though no one is ever sent away because they have no money. Consequently the Dispensary pays its daily way, not of course for the drugs which come from England, but for everything we buy in Zanzibar, rice for the very poor, eggs and milk for those who are very ill.

Next, perhaps, will be a group of chattering Hindi women with their babies, surely the most miserable-looking babies on earth. They never wash them, they smear their eyebrows and eyes with some dark concoction to improve their beauty! and feed them on opium to make the poor little emaciated starving things sleep.

In the meantime our native helper, will be hard at work on the chronic ulcers of all degrees of badness but mostly of the *very* bad—and which he is really clever at dressing. Some of the wounds are ghastly. One of the worst cases was that of a little slave boy, who was found lying in a house near us, almost a skeleton, with constant fever, and a leg—swollen enormously—and yet bare bone visible almost from knee to ankle. He was carried every day for weeks to the Dispensary, to have his leg attended to, and to be washed and fed. Now he is quite strong and well, running about everywhere, very affectionate and grateful for the help given him. Then, perhaps, may come some one straight from prison, with wounds from the iron anklets and wristlets which have eaten almost to the bone; or another with a back terribly

lacerated by a beating from his master ; others, again, with every form of ophthalmia. Probably in the room adjoining will be one of our poor people so ill that we are obliged to have him constantly under our own eyes, and thankful we are for such a nice home to have them in. For to nurse them in their own dark houses with their scanty ventilation, and no conveniences of any kind, is a real work of difficulty.

Sometimes it seems as though we were doing little there to teach or Christianise, and yet surely in the midst of that cruel heathen city, it is something for them to know that under the shadow of the Cathedral Cross there is help for the poor maimed, suffering bodies, and that, through that knowledge, we can hope they may be won to come in very truth to the Great Physician of souls.

So far we have only spoken of the Mkunazini Dispensary ; but from Magila too, with its Nurses' hospital, its dispensary, and its many sub-stations, to Masasi and to far-off Likoma, each and all turn at times with a pressing cry for help to the Hospital Fund, and their appeal is never disregarded.

Besides the help it is to us in our work amongst the natives, it is simply invaluable to the Europeans when stricken down by the deadly African fevers and other illnesses which always seem lurking in wait for us. How many lives have been saved by our unfailing supply of essence of beef, of good wines and soups, of valuable but most expensive drugs, it is impossible to calculate. Certainly it is when we have patients at death's door, and know that, humanly speaking, their only hope of recovery is in their having luxuries (then absolute necessities) at hand, that we nurses, at least, feel our most unbounded gratitude to the many friends who so ungrudgingly supply our needs.

Perhaps it is at Magila that the medical work has been most highly appreciated by the natives. We will take only one instance of its importance, namely, vaccination.

No one, unless they have lived in a country where vaccination is unknown, can possibly realise the awful scourge small-pox is. The people round Magila seemed suddenly to awaken to a sense of its importance, probably from seeing how the boys in our schools who had been vaccinated, always either escaped small-pox, or had it very

slightly. One morning a whole village appeared at the dispensary, all requesting immediate vaccination. And so they kept coming, seventy or eighty a morning, until the whole neighbourhood had been done. It was only just in time, for in 1887 an awful epidemic of small-pox broke out, sweeping through and devastating the country. Hundreds perished, and whole villages were depopulated, but in the district round Magila the people were untouched, or had it so slightly that not one died. After a few such lessons as this, it is not surprising that they have somewhat exalted ideas of the skill of the Missionary. It is amusing sometimes to find how completely they believe those who thus minister to them. One day a man came to ask if we could cure his eyes by the next day, as he was then starting on a journey. It was found that he was perfectly blind. "Oh, yes," he said, I have been blind *three* years," but as a neighbour's eyes had been cured he thought the same could be done for him. Help is eagerly sought for the too frequently fatal snake bites.

There was one notable case which excited the greatest admiration. A man was brought to Mkuzi apparently dying, his leg in an advanced stage of mortification, having been gnawed nearly off by a crocodile some days before. But after amputation (performed under every possible disadvantage), and with most careful nursing, he made, to every one's surprise, a complete recovery.

F. J. S.

So many friends kindly send goods instead of money, that a list of articles which are most useful is subjoined; articles in tins should always be sent in the smallest size.

Cocoa, cocoatina, Brand's specialities for invalids, soups, home-made raspberry vinegar and jams, butter (in tins) biscuits, jellies, ham, potted meat and fish, in fact whatever tempts jaded appetites in England is doubly appreciated in Africa, where it is so difficult to obtain anything even ordinarily nice.

Contributions especially intended for this branch of the work may be sent to MISS S. PHILLPOTTS, 3 Halsey House, Red Lion Square, W.C.

Africa

ILLUSTRATED LEAFLETS.

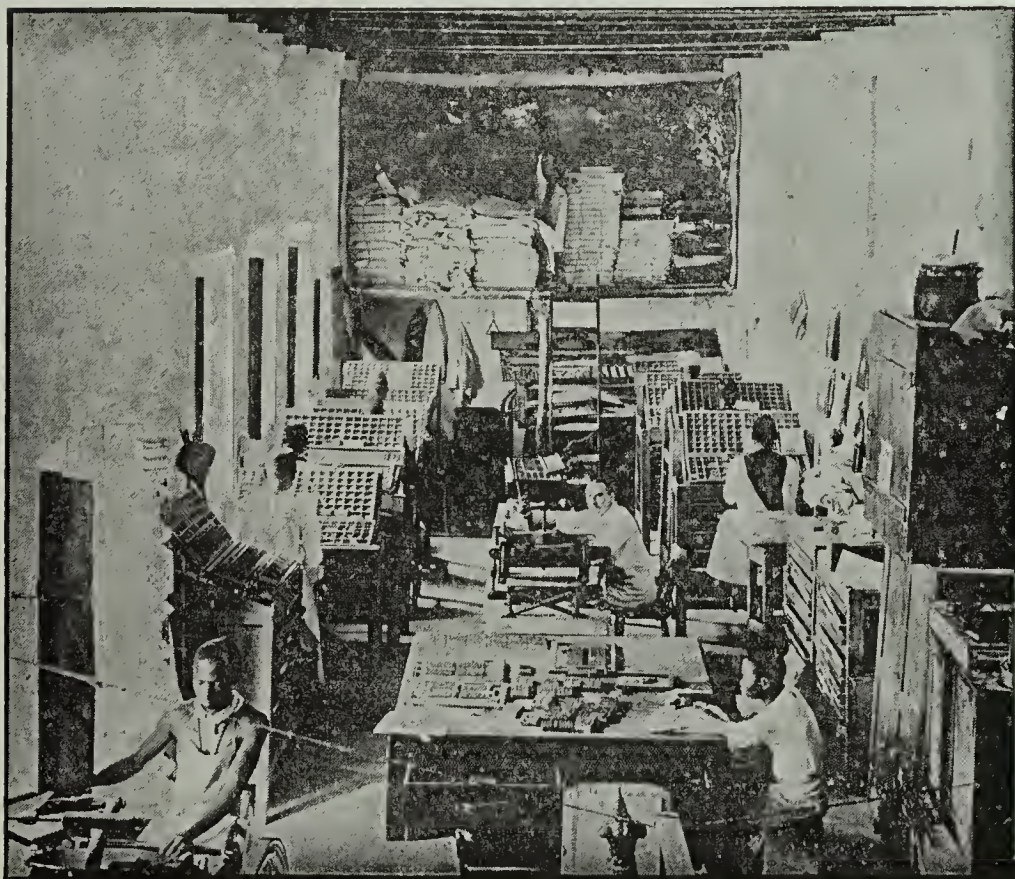
1s. per 100.

No. 12.—*Industrial Work.—The Printing Press.*

THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

Proposed by DR. LIVINGSTONE, 1857. C. F. MACKENZIE consecrated first Bishop, 1861.

Office—9, Dartmouth Street, Westminster, S.W.



THE PRINTING OFFICE, KIUNGANI, ZANZIBAR.



WHAT do you do with your boys who are not clever enough to be native teachers? is a question often asked by our friends, or by those who either are or want to be interested in our work. Our answer is, we apprentice them to many trades, of which by far the most important is that carried on in our Mission printing offices, especially the large one at Kiungani, in the island of Zanzibar, which is under the superintendence of an English printer, who has quite a large staff of apprentices under him, some of whom show very great promise.

The establishment of a printing press dates very far back in the annals of Kiungani, the printing of Swahili literature in Zanzibar being contemporaneous with some of the earliest linguistic work of Bishop Steere, who was himself the founder and earnest promoter of the work at the printing office, and often, when very short handed, set up in type his own translations, and taught others to do the same.

The catalogue issued in 1890 of the works printed by us in Zanzibar exhibits quite an imposing array of publications. It is needless to say that the bulk of the literature that proceeds from our press is in the Swahili tongue. First and foremost may be mentioned the separate books of the Old and New Testament, the entire translation of which, begun by Bishop Steere twenty years ago, has been brought to its conclusion by the former Archdeacon of Zanzibar, the Rev. F. R. Hodgson. Next there is the Swahili Hymn Book, containing 217 hymns, mostly translated from well-known collections by past and present members of the Mission; the "Manual for Holy Communion;" Catechisms of the Church as well as of the Old and New Testaments; "Readings in the Old and New Testaments;" and other religious and

devotional manuals and school books too numerous to mention. In addition there is also a Swahili version of Canon Mason's "Faith of the Gospel," while last, though by no means least, comes Bishop Steere's little tract intended chiefly for inquiring Mohammedans, and printed in the Arabic character. Added to these are a series of Educational Works of a secular character, Swahili stories and "folk-lore," grammars, songs and anthems in tonic sol-fa.

In the Makua and Yao languages spoken at our Mission stations in the Rovuma country, in the Bondei language spoken by the natives in the Usambara district, in Chinyanja spoken on Lake Nyasa, are printed from time to time small grammars, translations of the Gospels, manuals of prayers ; also a large amount of work, which pays its expenses well, is turned out in the way of bill forms, programmes, notices, &c., which the various consulates, African companies, and the British Navy are continually sending to us to print for them, while a large amount of purely commercial work from business houses has to be refused in order not unduly to delay the production of our more valuable and directly Missionary publications. As it is we may be called on to print at Kiungani, in English, Swahili, German, French, and Arabic at the same time.

As one of the questions constantly put to us is, "What language do you speak?" it may be of interest to say a few words about Swahili, whilst we are drawing attention to that particular portion of our work which necessarily helps to extend that most widely known of all African tongues.

Swahili, then, belongs to the South African family of tongues which are called the Bantu family, and extends, roughly speaking from the Equator to the Cape ; none perhaps is more diffusely spread or more fitted to replace the languages of many of the smaller tribes than Swahili ; hence, of course, its great importance

in our schools. As to its grammar, Swahili is purely African ; as to its vocabulary, it has borrowed and continues to borrow from Arabic and other sources.

All the African languages employed in the Mission, at each one of its mainland stations, are all related to Swahili, the language of Zanzibar, in the same way roughly as French is to Italian.

Bookbinding too, though not perhaps "in all its branches," is one of the industries that is carried on, and all our young printers go through a regular course of bookbinding.

The European printer, as head of the office, has charge of all its operations, and takes, as a Missionary, a very lively interest in the moral and spiritual well-being of those who work under him. A visit to our Kiungani printing establishment always suffices to show that the business carried on there is thoroughly well ordered, and that the "hands" employed are being carefully trained to this truly Missionary work, and as watchfully and wisely supervised.

P. L. J.-B.

The Mission now numbers 104 English members on its staff, but there is an urgent demand for more helpers, especially clergy, schoolmasters, and nurses. There are 4 native priests, and 8 deacons, with 150 trained native teachers. For the home work we beg for many new annual subscribers. Two monthly magazines, "Central Africa," 1d., and "African Tidings," ½d., are issued, and the circulation of these will materially help to extend a knowledge of and interest in the work.

The majority of the Workers give their services to the Mission without stipend, living together at a common table ; none receive more than a nominal sum of £20 for necessary expenses.

THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

Proposed by DR. LIVINGSTONE, 1857. *C. F. MACKENZIE consecrated first Bishop, 1861.*

Office—9, Dartmouth Street, Westminster, S.W.



THE MAGILA QUADRANGLE.



HOLY CROSS, Magila, is the central station of the work in the Bondé country. In 1867 an effort was made to open work in the Shambala country, which resulted in the establishment of a Mission at this place. The founder was the Rev. C. A. Alington, and after various vicissi-

tudes the work was consolidated under the Rev. J. P. Farler, who joined the Mission in 1875, only resigning in 1888.

THE PEOPLE.

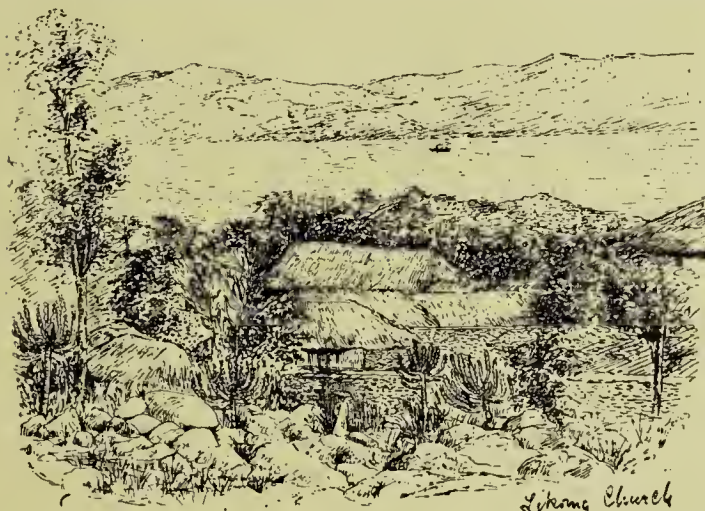
The Bondeis are an agricultural people, occupying roughly the country between the river Zigi in the north, and the Luvu in the south, and between the Ushambala mountains in the West, and the Nyika or Wilderness in the East—a tract of country only some thirty miles long by ten broad. They speak a dialect akin to the Shambala and Zigua. They live in small villages, numbering from fifty to four or five houses, often built on prominent spurs or knolls, or on the borders of the country in the forest, with stockaded entrances. As regards religion, they believe in a Supreme Being, but practically ignore His existence. In times of trouble or pestilence they pray to the Mzimu, a tree where resides an ancestral spirit. They have many charms which are used to resist evil spirits or influences, disease, and misfortune. The medicine men are a powerful element in the country, and apparently make known the will of Mlinga, a personified hill, or residence of departed spirits. Superstition and custom are iron chains not easily broken. There is some Mohammedanism throughout the country, but of a much more pronounced kind in the eastern parts. Polygamy abounds, and is a great hindrance.

THE WORK.

Year by year, since the first baptisms in 1875, the number of converts has increased. After an indefinite period as Hearers, when the elements of the faith are taught, adults are admitted by an office to the status of Catechumens, and are then allowed to attend certain of the Christian services, though not, of course, the Holy Eucharist. If they shew earnestness they may be baptized after one year; commonly they remain two or more. Even then there are many lapses into superstition, as the realization of spiritual things is a very gradual process. In time of danger or sickness they are very apt to fly to their old charms.

THE SCHOOLS.

For many years past at Magila we have taken in boys as boarders, with a view to training them to be teachers. They come from all parts. The present number is about 100. Many



Likame Church

after Baptism or Confirmation have returned to their homes; others have remained to learn cooking, carpentry building, and printing; while those who desired, or were specially promising, have gone to Kiungani, Zanzibar

(see leaflet No. 8), for further training. Several have been to England. Others are actually engaged in teaching in the various schools about the country. Some belong to the Guild of St. Paul, and a few are definitely preparing for Holy Orders. One, Petro Limo, who is related to the ruling chiefs, was, in March, 1893, ordained deacon, and priest, March, 1894; another, Samuel Sehoza, was ordained deacon on the Island of Iona, St. Bartholomew's Day, 1894, and priest at Magila, March, 1896.

SUB-STATIONS.

In course of time, where openings occurred, new centres have been formed, of which the chief is Mkuzi; others are Umba, Msalaka, Misozwe, and Kologwe. These are dependent on Magila, except Kologwe, which is a separate centre. In the last two years there has been a great development of schools, as

there is on the part of the children great willingness to be instructed. Our *European* Staff here usually consists of two priests, two Brothers of the Society of the Sacred Mission, who superintend industrial works, building, etc., one layman, who manages the commissariat, two nurses, and two lady teachers.

OTHER WORKS.

The dispensary is open daily from 7 a.m. Patients come from other countries, and, when necessary, are taken in. Visiting in the neighbourhood and out-stations is carried on according to necessity and ability.

Our printing press, given by S.P.C.K., is very useful, and is at present worked entirely by natives. We have printed a Bondei exercise book, books of prayers, catechisms, instructions, and leaflets. We have started a monthly newspaper, 'Habari za Mwezi;' believing the time has come when it may be of great use, as the number of those who can read is daily increasing throughout the country.

For our buildings, we have a good stone church, school, and living houses, capacious, and we hope durable. The ordinary wattle-and-daub thatched houses at other places are constantly needing repairs, chiefly through the ravages of white ants. Mkuzi and Misozwe have a brick house and church.

H. W. W.

The Mission now numbers 104 English members on its staff. There are 4 native priests, and 8 deacons, with 150 trained native teachers. For the home work we beg for many new annual subscribers to raise the income. Two monthly magazines, "Central Africa," 1d., and "African Tidings," ½d., are issued, and the circulation of these will materially help to extend a knowledge of and interest in the work.

The majority of the Workers give their services to the Mission without stipend, living together at a common table; none receive more than a nominal sum of £20 for necessary expenses.

1862
ILLUSTRATED LEAFLETS.

No. 14.—*Work at Mkusi.*

1s. per 100.

THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

Proposed by DR. LIVINGSTONE, 1859. C. F. MACKENZIE, *consecrated first Bishop*, 1861.

Office: 9, Dartmouth Street, Westminster, S.W.



MISSION HOUSE AND CHURCH AT MKUSI.



KUZI, one of the stations in the Bondei district, is about ten miles to the east of Magila, and is situated on the edge of a table-land. The district is thickly populated, and is steadily increasing. The people are almost exclusively Wabondei, and not a mixture of Wabondei and Washambala, as at Magila. There are nearly a hundred villages within a radius of four miles from our station. These villages, as in the Magila district, vary very considerably in size. The largest contains about 70 or 80 houses.

The Mission Station was founded about the year 1881, the Rev. F. A. Wallis being sent to open it up and try to conciliate the people, who had proved troublesome, and had taken upon themselves to delay our goods on their way to Magila. Anyone who has seen the house in the native village which was assigned to Mr. Wallis when he first came to live among the people, and then looks at the fine buildings which now stand a stone's-throw away, will see another proof that it is not wise to despise the day of small things, and will remember to pay a tribute of respect to the workers who made such a station possible. The Rev. Petro Limo has been in charge since 1897.

The house in which Mr. Wallis lived is now almost a ruin, but close at hand are a fine stone church and a large stone house. First a large mud church was built, and a wattle-and-daub house for the Europeans. Then there was added a wattle-and-daub house for the Rev. J. Swedi, the oldest of our native deacons. Then, when the new stone house was finished, the old mud house was turned into a dormitory for the boys; and, since the new church has been completed, the old mud church has afforded an excellent schoolroom for them, the old boys' schoolroom being converted into a girls' schoolroom when the girls' school was started a year or two ago. These buildings, with a kitchen, an eating-house for the boys, and other houses for the native teachers, form the Mission Station, the whole being surrounded by a palisade.

The new stone Church, called "The Church of the Resurrection," was designed by the Rev. W. M. Mercer, and built by natives, under Mr. Allen's direction, and is the admiration of all who behold it. It will hold from 250 to 300 people. It was opened in the

summer of 1891, and has since then been the scene of a Christian wedding and Christian baptisms. A font and altar have been designed, and will be placed in the church probably in the course of the present year.

The **Religion** of the country is the same as that of the Magila district. The people believe in evil spirits, who inhabit tall trees, smooth rocks, and deep pools. They pay great respect to the spirits of the dead, of whom they stand in great dread, and to whom they offer propitiatory sacrifices. They wear charms on their bodies, and place them inside and outside their houses ; they stand in perpetual fear of the wizards and medicine men, and imagine that almost every illness, famine, drought, and pestilence, is due to the evil agency either of some offended evil spirit or some slighted ancestor. This heathenism has been mixed up with a strong element of Mohammedanism, which, partly owing to its ignorance and partly to its fanaticism, is no mean barrier to the progress of Christian teaching. Many natives can repeat a few Mohammedan formulæ, but, when questioned, show complete ignorance of their meaning. If it is remembered that most of the natives practise polygamy, and that childlessness is a terrible reproach to them, it will be seen what tempting power the Mohammedans possess over a Christian who has no children. They tell him that if he becomes a Mohammedan he can still worship God, and have other wives as well. Some have fallen in this way, but it is encouraging to know that three have already expressed repentance, two of whom have been recently reconciled and readmitted to Christian fellowship. Till within recent years Mohammedanism has been the strongest power in the country, but there have been indications that it is losing some of its influence and Christianity gaining it.

Matins, Sext, and Evensong are said every day, Evensong being fairly attended as a rule. On Sunday there is a Celebration at 7 a.m., to which only Christians come. The average attendance is from 25 to 30. At 10 a.m. there is a Bondei service for Christians and catechumens, and another for heathen in the old church. The attendance at both services varies from 60 to 90. The classes of catechumens and hearers are taught in Bondei, the principal service

being in Swahili. The Bondei Service consists of three hymns, the Ten Commandments, a metrical litany, a lesson, and an address.

The Schools.—There is a good-sized day school. The boarding school was closed in November, 1896, when the Rev. D. Palmer left Mkuzi. Several boys are at Magila school, and others are learning trades in Zanzibar, and living at the Industrial House. The girls' school is under the care of Blandina, the wife of Rev. Peter Limo. There are three out-schools, at Kwa Kibai, Kwa Selungwa, and Umba. It must be remembered that all the children come and stay of their own free will. A boy is considered to have made satisfactory progress when he can read and write in Swahili and Arabic characters, knows the elements of arithmetic and the geography of Africa, and has been firmly grounded in the Christian faith; but, of course, our great desire is to be enabled to send them on to Kiungani, where they will be trained for the work of teacher and "reader," and, in a few cases, for the higher work of the ministry.

Visiting in the Villages, a most important branch of the work, is rendered enjoyable by the extreme hospitality of the people and their readiness to listen to anything we may have to say. Although they may not agree to or follow what we try to teach them, yet in this way the soil is being broken up, classes filled, and the axe laid at the root of some of the more cruel and degrading heathen customs which hamper our work and prove terrible temptations to our Christian converts.

Many will be glad to be reminded that it is at Mkuzi that the Rev. John Swedi has spent many years of labour, and that the Rev. H. Geldart lies buried a few paces from the new church. G. D.

This Mission now numbers 90 English members on its staff. There are 4 native priests and 9 deacons, with 140 trained native teachers. For the home work we beg for many new annual Subscribers to raise the income to provide for the new members who have recently joined. Two monthly magazines, "Central Africa," 1d., and "African Tidings," ½d., are issued, and the circulation of these will materially help to extend a knowledge of and interest in the Work.

Africa

ILLUSTRATED LEAFLETS.

1s. per 100.

No. 15.—*The Coral League.*

UNIVERSITIES' MISSION TO CENTRAL AFRICA.

Proposed by DR LIVINGSTONE, 1857. C.F. MACKENZIE, consecrated first Bishop, 1861.

Office: 9 Dartmouth Street, Westminster, S.W.



CORAL ISLAND, ZANZIBAR.

"Many a little makes a mickle."

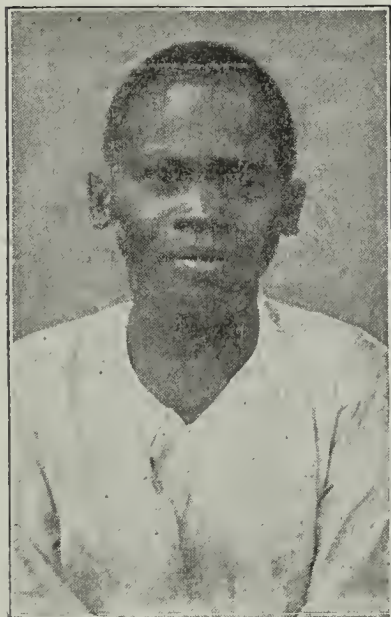
THE truth of the old proverb nowhere receives more conclusive demonstration than in the many Coral Islands which abound in the Pacific and Indian Oceans. Each one of these is the product of the life's work of countless myriads of tiny coral insects, whose whole existence has been devoted to building up a scrap of coral no larger than a pea. Were it possible to isolate a single coral insect and observe its work, it would seem incredible that the work of such animals is now providing the homes of thousands of human beings who people the islands of those oceans. Yet such is in truth the case.

The lesson taught us by the coral insects has given rise to the CORAL LEAGUE, which has been in existence since 1890, and aims at uniting large numbers of those, old and young, rich and poor, who feel that alone they can do so little for Missionary work that it is of no use at all, but who may learn from the coral insects that the minute results of their labour, though useless alone, may, by being united with numbers of other equally small contributions to the work, help to produce results of enormous and far-reaching importance.

At Zanzibar, one of these Coral Islands off the East Coast of Africa, the Universities' Mission to Central Africa has schools in which a large number of Africans are being taught.

At MBWENI, on the Island of Zanzibar, is a large Girls' School with 100 scholars; at KIUNGANI there is a large Boys' School with 100 pupils; at MAZIZINI there is a Training College for the Native Ministry; at KILIMANI, in Miss

Mills' home for little boys, there are some 70 little fellows. On the mainland, at Magila, Kichelwe, Mkuzi, Misozwe, and Kologwe, there are over 500 children under Christian instruction; in Newala and its district there are 450; and in Nyasaland there are schools at Likoma, Kota Kota, Mponda's, and in the Lake-side villages, where over twelve hundred children are being taught. Not a few of these may in time become themselves teachers of their fellow men.



A SCHOOL-BOY AT NEWALA.

The education of children costs £7 a year,* and is provided by friends at home. Most of us are too young or too poor to support a child by ourselves. But what we cannot do alone we can help to do by uniting with others, and it is for

those whose little efforts would be lost alone that the Coral League exists, to join their work to that of others, that they may take part in the great work which their united efforts will accomplish.

By joining the Coral League, a small village school or a single Sunday School class, or any person or child who would like to join in the work, can be put into communication with a boy or girl in the Mission Schools, and be helped to take a practical interest in his or her career, and in the work of the Mission, and to contribute to the child's education and support.

* A few day boarders cost only £3, 10s.

The Coral League enrolls all of five years old and upwards who are willing to observe the following simple rules :—

(1) To pray for the children in our schools.

(2) To work for them if possible, *e.g.* to make clothes or collect presents for them.

(3) To ask others to join the League.

(4) To subscribe threepence a year.

A pretty card of admission is supplied, price one penny.

All parents are earnestly invited to co-operate in this good work, not only by becoming members themselves, but by encouraging their children to join the League, and thus training them early in habits of self-denial, intercessory prayer, and work for God.

Already, in the few years that have elapsed since its formation, the Coral League has done enough to show what a power it may become. There are 22,000 members, by whose means no less than 120 Native children are supported in the Schools of the Universities' Mission to Central Africa. But it is not only in Africa that the good effects of the League are to be looked for. Here at home it is implanting in the minds of a great number the seeds of a real zeal for Missionary work which is certain to bear fruit in after years.

The Founder and Hon. Secretary of the League is Miss C HERRING, 3F Blenheim Mansions, N.W., to whom all communications should be addressed.

HINTS FOR INTERESTING CHILDREN.—A leaflet giving valuable hints to parents, the Clergy, Sunday School Teachers, and others. *Gratis.*
AFRICAN TIDINGS.—The monthly illustrated magazine of the Mission.
 Price ½d. ; 7d. per dozen, post free.

THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

Proposed by Livingstone, 1857.

C. F. Mackenzie Consecrated First Bishop, January 1, 1861.

Office: 9 DARTMOUTH STREET, WESTMINSTER, S.W.

"All I can add in my loneliness," wrote Livingstone, "is, may Heaven's rich blessing come down on everyone, American, English, or Turk, who will help to heal the open sore of the world."

Present Work.

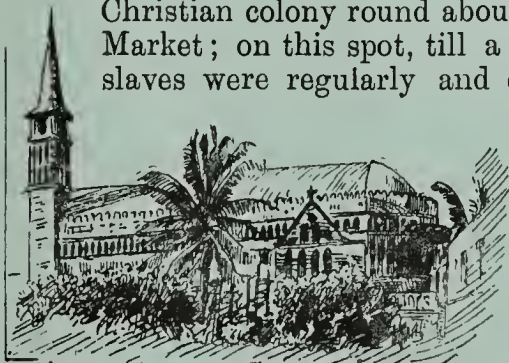
The Mission is, broadly speaking, engaged in three separate branches of work:

- I.—In ZANZIBAR ISLAND, with the released slaves, and in the education of children from the Mainland Schools;
- II.—Mission Stations on the Mainland in the BONDE and ROVUMA districts, situated respectively 5° and 12° south of the Equator; and
- III.—On LAKE NYASA, until recently one of the great sources of the slave-trade.

I.—ZANZIBAR ISLAND.

THE work on the island of Zanzibar is carried on at *seven separate centres*: three in the city itself, the others along the shore but in sight of the city.

In the heart of Zanzibar city, at MKUNAZINI, we have a Christian colony round about the site of the Great Slave Market; on this spot, till a few years ago, thousands of slaves were regularly and openly sold; now there is a handsome Church, with houses for the Missionaries forming the staff in Zanzibar.



Christ Church Cathedral
on site of Zanzibar Slave Market.
(1873)

1. Close to the Church is the INDUSTRIAL HOME of some 50 lads, who are plying some trade in the town, but still live under the care of the Mission. Here also a

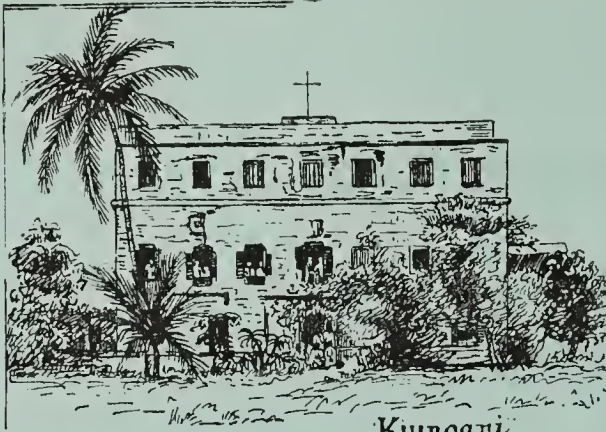
Printing Office is kept continually in full work, for the production of a great part of the literature in use throughout the Mission.

2. Adjoining the Church is the HOSPITAL for NATIVES and EUROPEANS, in complete working order, and requiring a staff of six nurses. The remainder of the colony consists of married freed slaves who live in houses built round about the old Slave Market.

3. Not far from the church, at SHANGANI, is the HOUSE

FOR LADIES, opened in December 1898, for work amongst the Mohammedan and Swahili women of Zanzibar.

4. About a mile outside the town, along the sea-shore to the



Kiungani
(1871)

south, stands a large house called KIUNGANI. In this house are about 100 of the elder boys—some of them raw slaves from the dhows, others, picked boys from the Mainland Schools, who come down to Kiungani to complete their training. These are receiving a thorough education, which will enable

many of them to become competent teachers in up-country schools. The scholars show great natural ability for the work of schoolmasters, 90 so trained are already occupied in the various schools attached to the Stations in Zanzibar and on the Mainland.

5. This school developed so greatly under the guidance of the late Principal—Archdeacon Jones-Bateman—that early in 1899 it was decided to separate the senior students, who were definitely preparing for Holy Orders, and open a THEOLOGICAL COLLEGE about a mile from Kiungani. There are now twelve Natives ordained, working in the Mission amongst their own people.



Mbwani (1871).

6. At KILIMANI, two miles off, is a Home and School for small boys (under the care of two ladies), some of whom form the choir of the Cathedral; nearly all of them have been rescued from slavery.

7. At MBWENI, three miles further along the coast, is

another group of buildings, consisting of a GIRLS' SCHOOL and INDUSTRIAL WING, and a house for the Clergy. This place is chiefly devoted to the care and training of 100 girls of all ages—some free born, some released slaves. The girls are all put

through the elementary course, and the better scholars trained as teachers. At the present time 20 are regular teachers in Zanzibar and on the Mainland. The rougher sort are separated, and live in the Industrial Wing of the house, under ladies who devote themselves entirely to them.

Round about these houses is an estate of 150 acres of ground, called the shamba, and on it are the cottages of the married couples. These men and women are practically labourers, and formerly came to the care of the Mission as they were set free from the slave dhows. About 200 of them thus live under our protection, work on the shamba, and are gradually prepared for Baptism and Holy Communion. For them a stone Church, capable of holding 400 people, has been built in the midst of the shamba. A small chapel near the Home serves for the daily use of the girls.

II.—THE MAINLAND STATIONS IN THE ZANZIBAR DIOCESE.

At the central station, MAGILA, in the Bondé country (a district lying to the north-west of Zanzibar, about 30 miles from the



Magila (1867).

port of Tanga), there is a fine stone Church capable of holding 700 people, and a Home for 115 boys, houses for Missionaries, dormitories for boarders, and a temporary Hospital. These have all been erected by our native converts under European supervision. English working men teach

their trades to African apprentices, and the native is not only taught to read and brought to know God, but is now willing to work regularly for daily wages. Habits of cleanliness, unknown in the country before, are now adopted by the people, and the advantages of peace and security are recognised.

Surrounding Magila is a flourishing cluster of stations—Mkuzi, Misozwe, and Kologwe are among the most important—each with its School and Home for boys, and the usual Mission work and buildings. At Mkuzi, Misozwe, and Kologwe permanent Churches have been built.

This district is in German territory, and their rule has greatly helped in establishing order and in putting down slave traffic.

It is not many years since this station of Magila consisted of a mud hut—the residence of the Missionaries—a few sheds, and a small iron building used as a church. The natives were always



Kologwe (1891).

fighting: no man could travel alone safely; they barely clothed themselves, and their only means of exchange were strings of beads and cotton sheeting. Now, however, the influence of the Church is steadily changing all this. A lasting peace has been made between the two rival chiefs,

whose feuds used to unsettle the country, and the heathen superstitions and practices are gradually being superseded and uprooted. Children are coming in from considerable distances to our schools, which are educating several hundreds of pupils, and the Church is regarded both by the natives and by the Germans, who are trying to open up and develop this part of Africa, as the greatest power for good in the country. The number of native clergy and teachers employed enables this district to be worked with comparatively few Europeans. The Revs. Petro Limo and Samuel Sehoza, two of our native priests, by



Teacher's house, Masasi (1876)

their influence with their fellow-countrymen, make us hope that this will be a fruitful centre of good.

OF THE STATIONS IN THE ROVUMA DISTRICT,

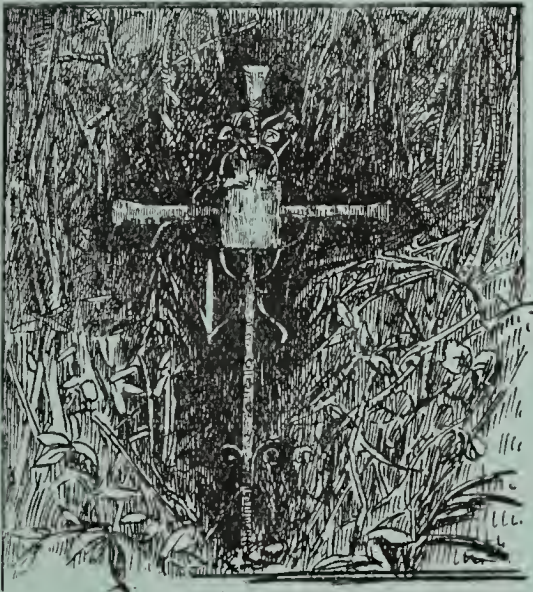
MASASI is the leading one, both as to rank and proximity to Nyasa. It was at Masasi that Bishop

Steere established, in 1876, a colony of adult freed slaves from the freed slave village in Zanzibar. It is now one of the most flourishing of our Mission Stations, and is also healthily as well as picturesquely situated. So also is Newala, forty-five miles

distant. There are many Sub-stations in this district under Native Clergy and teachers. The whole of this country of the Rovuma is largely populated, and the people are some of the most promising in Eastern Central Africa; as at Magila so here, the Bishop is only able to have a small staff. Had he three times the number of workers, he could open fresh work, and at the same time consolidate work now going on, as well as relieve some of his present staff, who are breaking down under the strain of overwork and the disappointment of seeing golden opportunities constantly being missed.

III.—THE DIOCESE OF LIKOMA, NYASALAND.

THE entrance into Nyasaland is consecrated by the grave of the first English missionary bishop of modern times, and the first

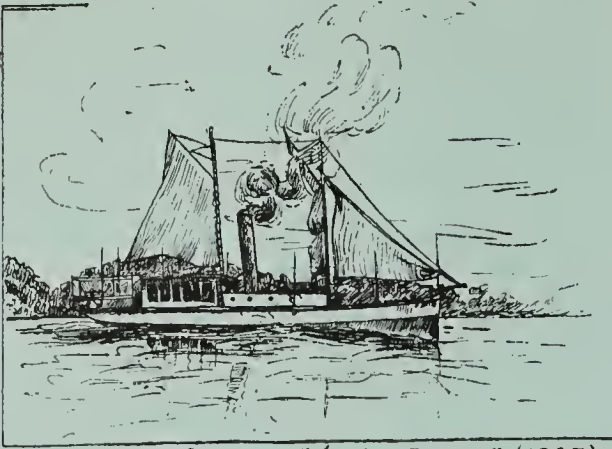


BISHOP Mackenzie's Grave
(1862)

bishop of the Universities' Mission—Charles Frederick Mackenzie. The spot is well known, and must be passed by everyone, missionary, traveller, coffee-planter, or official who travels by the river Shiré to reach the great lake of Nyasa. The opening up of the country for trade, and the improvement of it by the white man, has gone on apace since Bishop Mackenzie's death in 1862, and missionary work has grown and been extended likewise.

Nyasaland is now a separate diocese, the chief Station of which is the Island of LIKOMA in the middle of Lake Nyasa. Near to Likoma is the Sub-station of Chisumulu, also an island. The work has grown, chiefly through the aid of the steamer *Charles Janson*, on which for thirteen years Archdeacon Johnson has worked continuously. Besides this steamer (which was carried to the Lake in 400 pieces and launched in 1885) it is hoped that in 1900 a much larger steamer will be launched to carry on the work now grown too big for the *Charles Janson* to superintend alone. With the opening of KOTA KOTA, an important town on the western shore was occupied by our Mission. On the eastern side more than twenty towns and villages have their separate churches and schools, and are, for the most part, worked by native teachers.

Away up in the hills, fifty miles from the Lake, in the healthier uplands, is UNANGU, where work commenced under Dr. Hine



Mission Steamer, "Charles Janson". (1885)

(now Bishop of Likoma) in 1893. All round is a vast population, and the opportunities are great. Hampered by want of men and means, the Bishop's hands are tied, but given a larger staff and income, missionary work might grow by leaps and bounds, and in a short time the chain of stations

from the Lake to the coast might be a fact, and not, as now, a dream. It must be borne in mind that the cost of reaching Nyasa is nearly double that of going to Zanzibar, and freight is four times as expensive.

This part of the Mission work is further consecrated by



Unangu. (1893)

the grave of Bishop Maples at KOTA KOTA. He was the first to take up the work at Likoma (when Bishop Smythies settled that the island should be occupied), and the number of Christians there is large and steadily increasing. Altogether in this diocese are 1,200 communicants, and

7,500 adherents, of whom 1,900 are children in the schools.

OTHER FEATURES OF THE WORK.

THE SLAVE TRADE.

The work that we have described originated, and is still largely occupied, with the victims of the slave trade, large numbers of whom have been entrusted to the care of the Mission when released from their captors and given their freedom by the British Authorities. We can hardly give a better idea of the horrors of this trade than is conveyed by the following extract

from the evidence laid before the House of Commons, which tells us that "the slave-dealers start for the interior well armed and provided with articles for the barter of slaves. On entering on the scene of their operations they incite and sometimes help the Natives of one tribe to make war upon another. Their assistance almost invariably secures victory to the side which they support, and the captives become their property either by right or purchase. In the course of these operations thousands are killed or die subsequently of their wounds or of starvation, villages are burned, and the women and children carried away as slaves. The complete depopulation of the country between the coast and the present sphere of the slave-dealers' operations attests the fearful character of these raids." Happily this iniquitous traffic is rapidly decreasing owing to the vigorous efforts that have been made to stamp it out, and to the opening up of the interior for civilisation and commerce.

LINGUISTIC WORK.

It is no wonder that ever since the Mission established itself in Zanzibar it should have been considered as one of its foremost duties to produce the Bible in Swahili; and that the Prayer-book and other books of instruction should be prepared as speedily as was consonant with correctness. The work of preparation and translation, begun by Bishop Steere, has been carried on without any intermission, and now it is possible for Missionaries to procure a knowledge of the language before leaving England, while in the churches and schools everywhere throughout the Mission are books in the language or dialect spoken by the people of the neighbourhood.

STAFF, COST OF THE WORK, &c.

The Mission now numbers 100 English members on its staff, but there is an urgent demand for more helpers, especially clergy, schoolmasters, artisans, and nurses. There are 100 trained Native teachers, with four Native Priests and eight Deacons.

Workers in the Mission give their services without stipend, living together at a common table; none receive more than a nominal sum of £20 for necessary expenses.

- The cost of the work during 1898 was £26,242. The cost of raising funds being $7\frac{3}{4}$ per cent.

For the home work we beg for many new annual subscribers to raise the income. Two monthly magazines, *Central Africa*, 1d., and *African Tidings*, $\frac{1}{2}$ d., are issued, and the circulation of these will materially help to extend a knowledge of and interest in the work.

DUNCAN TRAVERS, *Secretary*.

9 DARTMOUTH STREET, WESTMINSTER, S.W.

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Africa

ILLUSTRATED LEAFLETS.

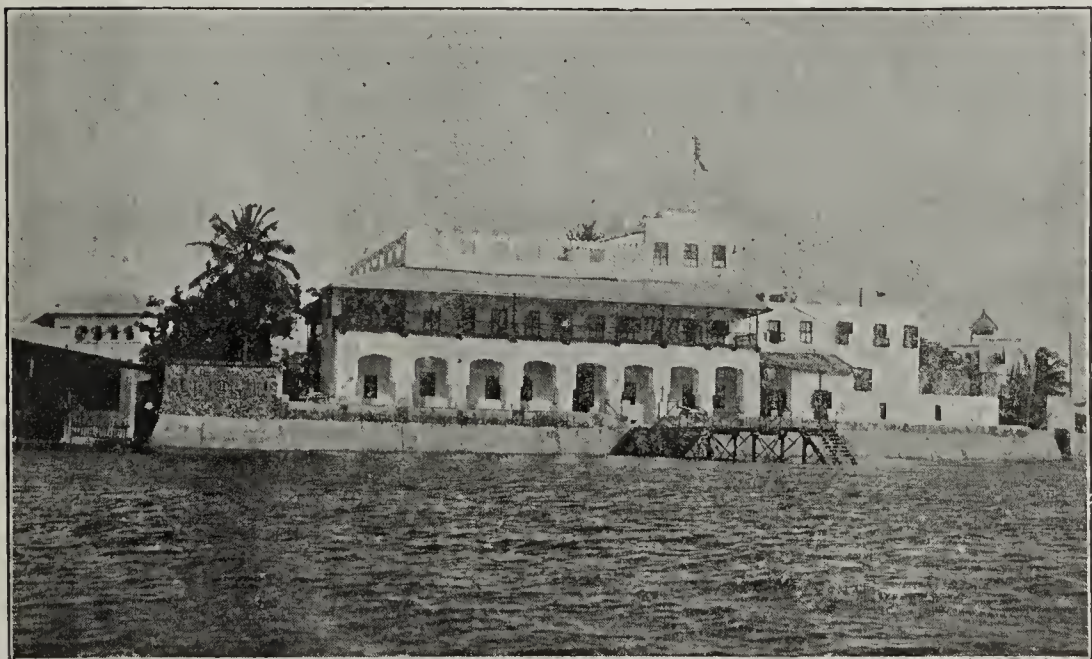
1s. per 100.

No. 20.—*What will you do?*

THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

Proposed by DR. LIVINGSTONE, 1857. *C. F. MACKENZIE consecrated first Bishop, 1861.*

Office—9, Dartmouth Street, Westminster, S.W.



THE BRITISH CONSULATE, ZANZIBAR, WHERE SLAVES OBTAIN THEIR PAPERS
OF FREEDOM.

What will you do ?



THE question, "Shall I, or shall I not, do anything to help Foreign Missions?" is really, "Shall I obey, or shall I disobey, the Master whom I profess to serve—the Lord Jesus Christ?" For He has plainly said, in the only recorded commandment given by Him to His Church, after His Resurrection, "*Go ye into all the world, and teach all nations*" (see S. Matt. xxviii. 18, 20; S. Mark xvi. 15; S. Luke xxiv. 47; S. John xx. 21, and Acts 1, 8.) HE is responsible for expediency and results. We are responsible for unquestioning faithful obedience. Each baptized Christian is bound to be a witness. There is a place for each one in this work that no one else can fill.

In only about one-third of the world has Christianity yet been preached. In "A Bird's-eye View of the Foreign Mission Field," published by the Student Volunteer Missionary Union, it is stated:—"In the United Kingdom there is one ordained minister for every 1,080 people, and these people have heard about the Saviour over and over again. In the heathen and Mohammedan world there is only one ordained minister for every 220,000 souls, and most of these know nothing about the true God. Where is the need greatest?" Those who know, tell us that the religious rites and customs in many non-Christian parts of the world, are indescribably gross and evil, such "religions" being practically the deification of sin.

Showing the earnestness with which the heathen are able to

embrace Christianity, we find—amongst many similar examples elsewhere—that in the persecution at Uganda in 1886, over 200 laid down their lives for the faith.

Missionary Societies and individuals working in all parts of the world, need support. We give here a few details about one corner of the Mission Field—Central Africa.

Dr. Livingstone, the great Missionary and explorer, appealed to the English Universities in 1857, to try to “heal the open sore of the world”—the slave trade.

Bishop Mackenzie began the work of the Universities’ Mission to Central Africa in 1861, and in a few years, homes and schools had been opened for released slaves.

Now, the Mission has two Bishoprics—Likoma (Lake Nyasa) and Zanzibar. There are about 100 European workers, clergy, laymen, and ladies; 12 Native Clergy, 12 Native Readers, and 142 Native Teachers, male and female. Though the hope and aim is to build up an African Church, the time has not yet come when the support of the English Church can be withdrawn, and many more helpers are needed.

Promising districts are untouched; villages begging for a teacher are untaught; isolated Christians are left with no regular Christian ministrations or sympathy to face the awful temptations of heathendom; and yet, each one of the Mission Staff is doing the work of two, and frequently breaking down in consequence.

The great needs of this Mission then are:—

1st.—Prayer. This is help which can be given even by those who are not able to help in any other way, and without which any other form of help is useless.

2nd.—Personal service. Clergy, Doctors, Nurses, Schoolmasters and Mistresses, Store-keepers, Carpenters, Builders, Engineers and Engine Fitters (for the Mission Steamer), Printers—all are wanted. Workers give their time voluntarily, but are not necessarily put to any expense, board, lodging, and travelling expenses being provided, and £20 a year allowed to be drawn by those who require it. The average drawn, however, seldom exceeds £9 a year.

3rd.—Alms. Annual Subscriptions of any amount. From those who cannot give more, the “Coral League” welcomes subscriptions of 3d. a year, and from this source many released slaves and other children in the Mission Schools are being entirely supported. Needlework and gifts in kind of various sorts are welcome.

This is a bare outline of this Mission’s present needs.

It has been truly said that, *When we hear of a need, we are under an obligation either to do something to fulfil it, or to be able to show a good reason why we do not do so.*

What will *you* do?

If you want a collecting box, or patterns for garments, or the monthly Magazines (“Central Africa,” 1d., or “African Tidings,” ½d.) or a member’s card for the Coral League, or any further particulars about the Mission, they will probably be gladly furnished by whoever gave you this paper, or you can write to the Secretary of the Mission at 9, Dartmouth Street, Westminster.

Africa

ILLUSTRATED LEAFLETS. No. 21.—*The Newala Station.*

1s. per 100.

THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

Proposed by DR. LIVINGSTONE, 1859. C. F. MACKENZIE, consecrated first Bishop, 1869.

Office: 9, Dartmouth Street, Westminster, S.W.



MISSION BUILDING AT NEWALA.



NEWALA is the name of one of our Mission Stations in the Rovuma district, i.e., in the Southern part of German East Africa. To reach it from Zanzibar you must spend four or five days in a little coasting steamer, which will take you to Lindi. There you land, and will be met by porters, who have come down from Newala to carry your boxes. The walk from Lindi to Newala takes five days, in which you cover a distance of about

110 miles, crossing a succession of hills and valleys, until you reach the Makonde plateau. You must cross the plateau, as Newala is on the further edge of it. The Makonde plateau is a tableland, extending from the seacoast south of Lindi about 100 miles inland, and about 40 miles in breadth. Its height gradually increases as it stretches inland, until it reaches its highest part near Newala, which is 2,400 feet above the sea. The plateau descends sharply into the plain below, and thus the whole stretch of country on the top forms an immense fortress, where the natives who live below retreat when the Magwangwara and other marauding tribes come on their raids.

The People.

In this country there are three different tribes, speaking different languages, and with many different customs. The Makonde are the original inhabitants, and are chiefly an agricultural people. The Makuas have come lately from the South, and are the great workers in iron. The Yaos, who come from the West, are the great hunters and traders of the country. These different tribes live in hundreds of small villages, scattered over the top of the plateau and in the plain below. They are all heathen. Mohammedanism has not really got any hold of them.

Their Belief.

Their belief is shortly as follows : There is one God Who created all things, but He does not take any great interest in the affairs of this world, so they do not worship Him as much as they worship the countless evil spirits, to whom they offer sacrifices of food, etc. When they die, all will go to Paradise and be happy, whether they have lived good or bad lives on earth, for God does not interfere with the soul after death. The departed souls have a great influence over the affairs of the living, and consequently the living must propitiate them with offerings. Witchcraft is much practised and dreaded.

History.

About eighteen years ago, Matola, one of the principal Yao chiefs, went to visit the missionaries at Masasi, a village of released slaves, founded by Bishop Steere in 1876, distant about two days' journey

from Matola's village of Newala. It was arranged that Mission work should be started in his village, and the Rev. H. H. Clarke went in 1878 to live at Newala, and began the work there. Since then many missionaries have worked at Newala—Bishop Maples, Revs. W. C. Porter, S. Weigall, and J. Hainsworth, are those whose names are chiefly connected with the work done there. Some years after Mr. Clarke went to Newala, a new Mission Station was opened at Chitangali, a village about a day's walk from Newala, in the centre of the Makonde plateau. The chief of this village is Barnaba Nakaam. He was with Rev. W. P. Johnson at Mataka's, and has always been of great assistance to the Mission. The work at Chitangali was started by Europeans, and was for some years carried on by the Rev. Cecil Majaliwa, our first native priest.

The work done and need for more help.

We have every reason to be encouraged by such results of the few years' work in this country as God has allowed us to see. Newala itself, the village of Yohana Matola (he was baptised and died in

1895), is practically a Christian village. The same may be said of Chitangali. There are Christians living at Mkoo, Mwiti, and Miwa, with native Deacons ministering to them. And there are many villages round, with native Christian



teachers, and a number of children being taught by them, as well as many adults, men and women. The native Christians shew their devotion to their faith by building at their own expense all the Churches, and most of the Schools, and by helping (not as yet much, but still a little) to support their native clergy.

At Newala itself there is a School for Girls, and a large School for boys, who come on to Newala from the little out-station schools, and live there. Some of them go on to Kiungani to become in time teachers, and sometimes Clergy. There are also classes for adults, and a quantity of other work which we cannot now describe. But the work is much hampered by the scarcity of missionaries. The staff at Newala has sometimes consisted of three or four, and sometimes of only one. No industrial work has yet been attempted, *because we have no laymen to superintend it*. All our buildings are temporary, built like the native huts, of bamboos, grass, and mud. This is partly because our people move about from place to place, opening up fresh ground as their old farms become exhausted. Wherever Christians settle in any number, a native missionary goes with them. It should not be thought that the increase of native Clergy and teachers has already done away with the need of European workers. At present it is found to be desirable that all the Stations should be regularly visited by one English Priest, that the progress of the converts may be tested, and the native teachers encouraged.

Influence of the Mission on the country.

Perhaps the greatest testimony to the influence of Christian teaching over the country is the fact that the most important chiefs are not slave-traders. Great caravans of slaves pass through, on their way from the interior to the coast, but the chiefs living on the Makonde plateau do not now, as a rule, engage in the slave trade. Then again, this large district, which used to be disturbed by petty internal wars, is now at peace. The Magwangwara, and other tribes living at a distance, still come to raid upon our people, but the natives of the plateau are far more at peace among themselves than formerly.

When the English Church sends out a doctor, and laymen, to carry on medical and industrial work, we may hope that Christianity will gain a greater hold than is at present possible, on all these different tribes scattered over the length and breadth of the Makonde.

R.F.A.H.

Africa

ILLUSTRATED LEAFLETS.

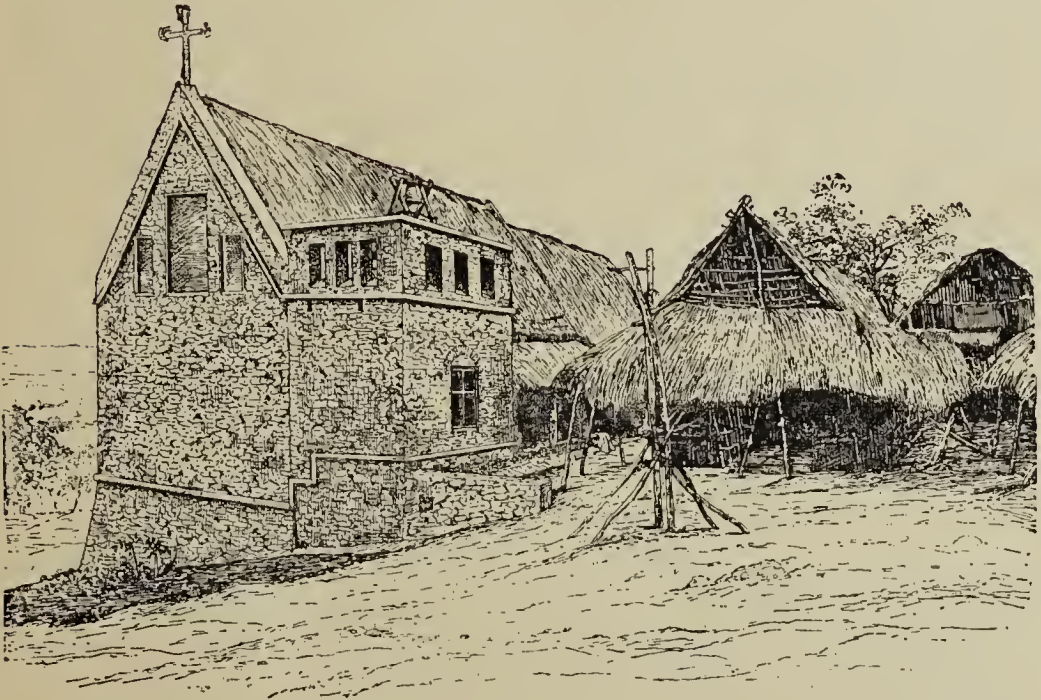
1s. per 100.

No. 23.—Work at Kologwe.

THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

Proposed by DR. LIVINGSTONE, 1859. C. F. MACKENZIE, consecrated first Bishop, 1861.

Office—9, Dartmouth Street, Westminster, S.W.



CHURCH AND HOUSE AT KOLOGWE.



KOLOGWE is a town of about 2,000 people on the borders of the Zigua country. It is built on an island in the Luvu River, as are many Zigua towns. To reach Kologwe you go by steamer to Tanga, in German East Africa, and by railway to Magila, about 30 miles, then walk or ride another 20 miles over the Bondei hills and climb over a pass in the Usambara mountains. From the top of this pass you see spread out before you the great plain through which the River Luvu runs on its way to the sea at Pangani; and far away you see the church of Kologwe, built on a spur of the mountain which juts out into the plain near Kologwe town, like a great cape into the sea.

Bishop Smythies first visited this country during the war between the Germans and the Arabs, and, seeing so populous a district without a single Christian Mission, set his heart on opening work here as soon as possible. In 1891 Mr. Lister was sent to Kologwe, and, having a plot of ground given him by the chiefs, he built the first mud houses and opened a boarding-school. In 1892 Mr. Lister was invalided home, and, the work having grown rapidly, a priest was put in charge, and Kologwe recognized as a permanent station. Then began the work of replacing the temporary buildings by stone ones. This was a heavy work, but in February 1896, the church was consecrated (St. Mary the Virgin) by Bishop Richardson. This church will hold about 100 people, but as there are no seats many more can be crowded in on occasions. The stone house contains rooms for two Europeans, which is the usual staff now, and a room for the Bishop or other visitor. Underneath are store rooms, dispensary, and a dormitory for the schoolboys. Since then a permanent school has been finished. The number of people baptized by October, 1896, reached 40, most of whom are men and boys. The conversion of the women is much more difficult than that of the men. It is almost impossible to get a girls' school together, owing to the early

age (ten or twelve years) at which they are married. The boys' school varies from 30 to 50, of whom about half are Christians.

At Kwa Sigi, about six miles from Kologwe, further up the river, there is now a stone school and chapel, with a room for the priest. There are two large towns, Mzingi and Kwa Sigi, and our school is on an island between the two. A resident teacher here has a small mixed school, and holds two services a day, to which many of the people come. The priest of Kologwe visits him every week if possible.

Besides the work in these fixed stations at Kologwe and Kwa Sigi there is constant itinerating through the many smaller villages up and down the Luvu and in the hills to the northward. By means of this work the Mission tries to get into touch with all the 10,000 people who may be reckoned as in the parish of Kologwe, none being more than seven miles from the head station. Further off there are a few Zigua towns up the river to the north-west, but the great bulk of the Zigua nation lies some six hours to the south-west, away from the Luvu, and separated by a wide belt of undulating wooded country from their Luvu relations. In consequence, the Zigua of the south is somewhat a stranger in Kologwe, and the children of Zaita, Kwa Mgaya, and Kwa Mdami will not come to Kologwe School. To touch the main body of the tribe it will be necessary to open a new station in their midst, perhaps ten hours south-west, about 30 miles, that is, from Kologwe. It is in this direction that our work must be pushed on, and the opportunity is now—before the Mohammedan coast influence has laid its paralyzing hand on the people.

The Ziguas are heathens, but not without a religion. They recognize the existence of one God dwelling in heaven, controlling nature and giving life. To Him are made prayers and thanksgiving, as at harvest time. But overshadowing this is the belief in the power of other spirits—mostly evil—and in the malignant interference with the living by the spirits of the dead. They offer sacrifices to sacred trees and rocks in which these spirits are said

to dwell. Goats, chickens, Indian corn, and libations of native beer are offered. After a death the sacrifice of a goat is necessary to give rest to the soul of the departed. In these sacrifices the whole family is expected to join, and persecution more or less severe falls on all Christians when they refuse to have any share in such rites. All civil life is closely intermingled with religious observances, or with traditional customs which are unfit for Christians to join in. Children of those who have not fulfilled certain savage observances are killed soon after their birth. There are town sacrifices and tribal sacrifices as well as family ones. A Christian coming out of this heathenism has a long and difficult fight with the world, the flesh, and the devil. To help them they need that more Mission stations should be opened, so that a Christian public opinion may spread through the country.

Let us sum up what has been done so far—the little leaven which is to leaven the whole lump. Two churches and four schools, two resident Europeans (one a priest), two trained teachers (Bondeis), seven Zigua pupil-teachers. There are Christian Ziguas at Kiungani, and others at Mkunazini.

If Zigualand were Christian it would be one of the happiest places and pleasantest in the world. Poverty there is none; a very moderate amount of labour enables a man to live in comfort. There is room for ten times the population, which would be increasing but for the child-murder so common from superstitious reasons. Bondage to witchcraft, devil-worship, and lust, with fears, poisonings, murders, at present enchain the people and spoil this good land.

Pray that Zigua Christians may be kept pure amidst the appalling immorality of heathen society.

That they may refuse all heathen practices.

That the women and girls may accept the truth.

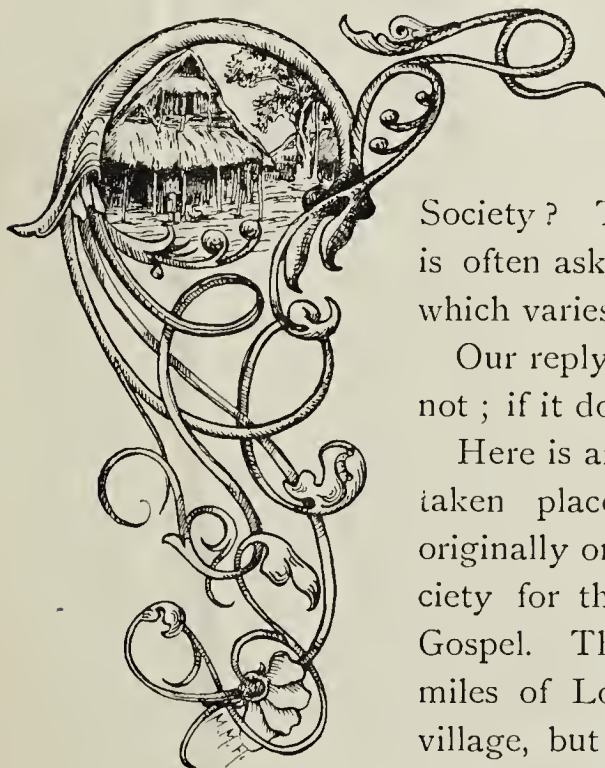
P. R. H. C.

THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

Proposed by DR. LIVINGSTONE, 1857. *C. F. MACKENZIE consecrated first Bishop, 1861.*

Office—9, Dartmouth Street, Westminster, S.W.

SPECIAL MISSIONS.



DO Special Missions interfere with the funds of the large Society? This is a question which is often asked, and the answer to which varies.

Our reply is, "If it does, it need not; if it does, it ought not."

Here is an example of what has taken place in a parish which originally only supported the Society for the Propagation of the Gospel. The parish is within 100 miles of London, and is hardly a village, but not a town. A town is near, and business people who

go to town like to live in this place, which has all the charm of the country about it. Says the Rector of this place to himself one day, "I do not at all like the aspect of things in this parish from a Missionary point of view. We might do *much* better, I think." He determines to try and improve matters in this respect. Support of the S.P.G. shall not only continue, but he will do all he can to bring about an increase of the help now given. He thinks that he would like the parish to support a Special Mission as well, and the Universities' Mission to Central Africa is the one selected. Work on its behalf is organized, a child is kept, and boxes are given out ; there is a Sewing Party, and a Branch of the Coral League is formed. At the end of the year the Rector looks at the accounts, and he smiles. Another year passes, and he studies the accounts once more, and again he smiles. Towards the end of last year the Secretary of the Special Mission was invited down to talk to the children of the Coral League, and to hold a meeting. Talking over results, the Rector said, "You have often heard, I daresay, people argue that Special Missions interfere with the claims of the Parent Society ; let me show you the fallacy of the argument, that is, as far as this parish is concerned. Here is a statement for five years."

S.P.G.				U.M.C.A.			
1890	...	...	£18 13 7	1890	...	...	—
1891	...	...	20 14 2	1891	...	..	£3 7 3
1896	...	...	37 7 2	1896	...	..	10 10 4
1897	...	..	42 5 3	1897	...	...	19 17 8
1898	...	.	54 0 0	1898	...	...	40 0 0

Apparently the question which now occupies the Rector's spare moments (he is a very busy man) is how quickly that £94 can be doubled. He does not care about its being done by the gift of a lump sum—not that he despises lump sums. He wants it to be done by increasing the number of subscribers. He finds somehow that the wealthy portion of his parishioners give less freely to Missions than do the less well-to-do. He would like to see more interest in Foreign Missions taken by those of his congregation who could afford a good round sum every year if they were so disposed.

Thus, then, the S.P.G. and the Special Mission live together in this parish in harmony, and each does the other good. Each tries not to be outdone by the other, and this friendly rivalry helps to keep things from getting into a groove. The offer of his shoulder by a passer-by to assist in pushing a wheel out of a rut is not to be despised. The presence of a companion helps to beguile the tedious-

ness of a long journey. Two are better than one. The beauties of the scenery and the incidents of the road can be discussed, and are better enjoyed.

T.

May, 1899.

The Universities' Mission to Central Africa was proposed by Livingstone in 1857. His appeal was followed up and supported by Mr. Gladstone, Lord Brougham, Bishop Wilberforce, Bishop Gray, of Capetown, and the leading members of both Universities, with the co-operation and approval of S.P.G. A pioneer party of six left England in 1860.

The Mission now numbers 106 English members on its staff, clergy, ladies, and laymen. There are 142 trained African Teachers, with 4 priests and 8 deacons.

Two monthly magazines, "*Central Africa*," Id., and "*African Tidings*," ½d., are issued, and the circulation of these will materially help to extend a knowledge of, and interest in, the work.

The majority of the workers give their services to the Mission without stipend, living together at a common table; none receive more than a nominal sum of £20 for necessary expenses.

(REV.) DUNCAN TRAVERS, Secretary,

9, Dartmouth Street, Westminster, S.W.

ILLUSTRATED LEAFLETS.

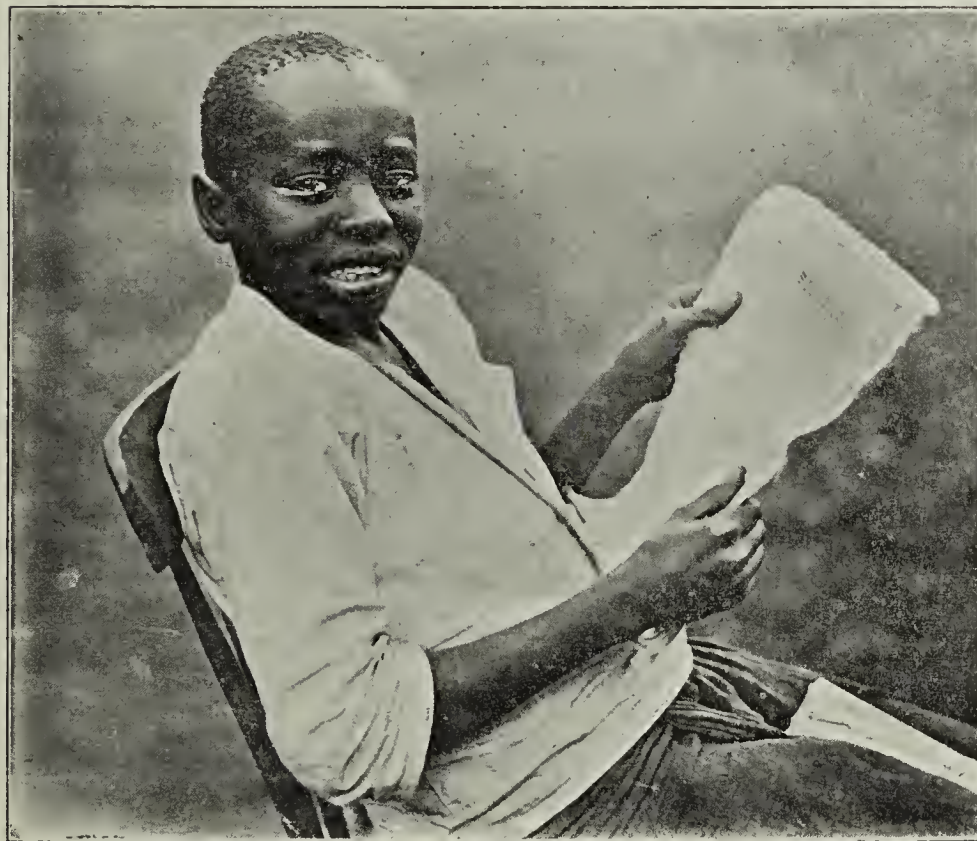
No. 25.—*Reading Circles.*

1s. per 100.

THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

Proposed by DR. LIVINGSTONE, 1857. C. F. MACKENZIE, consecrated first Bishop, 1861.

Office—9, Dartmouth Street, Westminster, S.W.





THE U.M.C.A. Reading Circles have been organized by some friends of the Mission who felt the need for a more intimate acquaintance with the work going on in Central Africa, and who had found by experience that such knowledge awakened interest and sympathy, and also that many people were willing to help the Mission in concert with others, who would otherwise do nothing from a misgiving that the little they could do was hardly worth doing.

Each complete Circle consists of 20 Members, at least one of whom, it is hoped, will be willing to head a fresh Circle ; she in her turn chooses a "head" out of her members, so that the connection of each Circle with the preceding one is ensured ; while *all* Circles are connected by the Central Correspondent.

The Rules for Members are :—

1. To intercede regularly for the Members of the Mission.
[A quarterly paper of Intercessions is issued with "Central Africa."]
2. To take in and read the periodicals of the Mission.
["Central Africa," 1d. monthly, and "African Tidings," ½d. monthly, are both published at the Office of the Mission (post free for 2s. 6d. per annum) ; or the two can be obtained through a bookseller, from Partridge & Co., 8 and 9, Paternoster Row.]

It is hoped that Members will endeavour to further the scheme by introducing it to the notice of their friends, and that they will also use their ingenuity in suggesting new ways of helping the funds or the work.

The following suggestions will be found useful for the working of the Circles :—

1. It has been found advisable to fix one day in the week for Intercessions ; the present Members have chosen Wednesday for this purpose. A Manual of Intercession is issued at the Office of the Mission, price 2d. ; or the Cuddesdon Manual of Intercessions for Missions (price 4d., Mowbray) will be found useful.
2. If sufficient Members belong to one town or district it should be possible to form a Lending Library of U.M.C.A. books.
3. The circulation of the Magazines may be increased, and the postage on them reduced, if “heads” of Circles will undertake their distribution in any particular district. Quantities of two dozen and upwards are sent post free to one address.
4. There is a constant demand for native garments, which can be obtained, cut out and placed, from correspondents mentioned in “Central Africa.” Fancy articles are always useful for Sales.
5. Old foreign stamps are acceptable to the Mission Stamp Club, the Members of which support two children in the Mission Schools.
6. Small Missionary boxes, price 6d., may be obtained from the Office, and Members who desire it may send subscriptions to the Head of their Circle.

Reasons for Supporting the Universities' Mission.

1. Because the Church was founded to carry the Gospel to all nations—so all church people should make the support of all Foreign Missions a matter of primary duty.
2. Because the U.M.C.A. affects a large district of the heathen world untouched by any other Church Missions (S.P.G. or C.M.S.).
3. Because in the greater part of our Central Africa area there are no other Missions at all.
4. Because we have in Zanzibar a population of perhaps 250,000, and on the mainland numbers of tribes—many with vast populations—sunk in grossest ignorance and degradation.
5. Because 80 of our workers have given their lives to the work, while many have lived, and are living, lives of Christian heroism.
6. Because God has blessed the work, in that
 - (a) There are now over 5,000 Christians in parts where not one existed before the Mission was founded.
 - (b) Over 4,000 children are being taught in our Schools.
 - (c) Twelve native Clergy have been Ordained.
 - (d) A Cathedral has been built on the site of the old Slave Market.
7. Because, having put our hand to the plough, it is impossible for us to turn back.

For any further information please apply to the Central Correspondent, Miss M. A. JAKEMAN, 10, Lewisham Hill, S.E.